



Zion's Herald

WEDNESDAY, FEBRUARY 6, 1901



Governor Yates and Family, of Illinois

TO THOUGHTFUL LAYMEN

IN response to a suggestion and request by a distinguished layman who has accidentally fallen upon a copy of ZION'S HERALD, that "a short offer be made," so that "men who desire to test it by personal examination can have it a reasonable time by paying for it," the paper will be sent for six months from the receipt of the subscription for

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How It was Done

ONE of the most successful pastors the church ever had was the late Dr. J. O. Peck. He was a wise pastor. He made the church paper his ally. No man ever more enthusiastically and faithfully circulated the church paper. In the following sentences he told how and why he did it: "If you want it in a nutshell, I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividend in a more intelligent and devoted membership." — *Pittsburg Christian Advocate*.

What the World Wants

MY brothers, what the world wants today is not more of our masterly controversies and dogmatism; but what the weary world is sighing for is the sweet, the persuasive, self-forgetting ministry of loving women. When I see all about me these consecrated women treading the alleys of our great cities, protected by their simple guilelessness, climbing into the



attics, exploring the dark cellars, that they may bear to the poor and unregarded the sweet blessings of the Gospel of Christ, it seems to me that out of our stony griefs a ladder is lifted skyward with the angels of God ascending and descending thereon. — *Bishop Ninde*.

No Provision for a Relapse

"TAKE up thy bed." Why was he to take up the bed? Because, as some one has beautifully said, there is to be no provision made for a relapse. Oh, how many of us have made that provision in the past! Yes, we will get up, but we will have the bed ready for a relapse. So far as you are able, make it impossible, by the absolute-ness of your surrender and consecration, ever to get back. Step clean out upon God. — *Rev. G. Campbell Morgan*.

Lawlessness

MRS. NATION has achieved a national reputation. She, with a band of Women Christian Temperance followers, has been wrecking saloons in Wichita, Kansas, and destroying the bottled contents and smashing the plate glass. She was arrested and released. The disturbance and the method threaten to grow. Let us see about it. The laws of the State of Kansas are violated by these saloon-keepers. "The Prohibition Law is not enforced in Wichita by the officers whom the men and women of Wichita have elected to enforce the laws. So Mrs. Nation decides to elect herself an administrator of justice and shut up the saloons herself. To do this she uses violence, hammer and hatchet. How does this differ, in essence, from the act of a mob that believes a Negro has been guilty of a certain crime, and that he is not likely to be punished properly by the law, and therefore takes him by violence and shoots or burns him in accordance with its sense of justice? We do not see. Both think they are doing right. Both are doing wrong. Use the law. — *Independent*.

A Minister's Conversion

IT is not necessary that we should use any names, or give any location in connection with the following recital of facts, further than to say that we have heard them from the lips of the minister concerned, and asked his permission to give the information in a general way. He is engaged in working out the results of his own conversion, and learns as he goes. For many years of his ministry, and up to three months ago, he accepted the common fallacy that he could not preach to children, or talk to children for their spiritual edification. He was convinced, and remained indolently and contentedly in the conviction, that he did not understand and could not help the children as he was sure he could teach and help the adults.

Three months ago he was led to see the fatal error and awful delusion of such a conviction. He felt that such an attitude toward child-nature and child-life was wrong and un-Christlike. It was not what Jesus Christ would do. His conversion bore fruit immediately, and for three months, or thereabouts, he has met the children of his church on Wednesday afternoons, and the attendance a week ago today was about one hundred. He is trying to be a children's preacher and pastor, as well as an adults' preacher and pastor, and is learning how as he tries. He diligently seeks the fodder that will feed the children, knowing the solemn injunction from the Good Shepherd, who gave His life for the

flock, namely, "Feed [or shepherd] My lambs."

We heard him recently talking to children and pleading with parents, and certainly it is encouraging. It was with telling effect that he reminded us that the adults, lame and blind, and deaf and generally disabled, must be "compelled to come in," but with the children it was: "Suffer them to come, and forbid them not." If the stumbling-blocks are taken out of their way, they find a ready, open path to Jesus. Parents and pastors can lead them. Children can know and love Jesus, and that is the beginning of Christian life. Helpful works on the problems of child-life are found in "Hints on Child-training," by H. Clay Trumbull, editor of the *Sunday School Times*, and in "A Study of Child Nature," by Elizabeth Harrison, principal of the Chicago Kindergarten College; but the basis of the best instruction and inspiration is the Bible and the child. — *Christian Guardian*.

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CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Opening Parliament

It is officially announced that King Edward VII. will open Parliament in person on the 14th inst. This function was attended by Queen Victoria only once after the death of the Prince Consort, in 1861, and the people of London have often complained because they were deprived of the opportunity to witness the splendid pageant. Queen Anne's state coach (weighing more than three tons) will be brought into use once more, resplendent with gilt and gorgeous with ornament, and in this the King, wearing his robes of state, will ride through the streets to the entrance of the House of Lords, where he will be met by the great officials of his kingdom. Taking his place on the throne, the Queen will sit at his right, and the heir apparent (unless detained by illness) will sit at his left. All the peers will be in their robes; the speaker and members of the House of Commons will be at the bar of the House; and His Majesty will be "in direct communication with the three estates of his realm." The speech which he will read at that time will certainly receive attention such as has not been given to any speech from the throne for more than a generation.

Arbitration Court Organized

Fifteen leading nations have regularly appointed members of the permanent Court of Arbitration, for which provision was made by the Peace Conference at The Hague in July, 1899. As these nations embrace all the maritime Powers, and as there was substantial agreement among them, it was decided to proceed to organize the Court without waiting for action on the part of the other five Powers which took part in the Conference. These five are Bulgaria, Montenegro, Persia, Siam and Switzerland. The State Department has issued an official roster of the membership, giving also the names of those composing the administrative council and the secretaries. The council consists of the Minister for Foreign Affairs of the Netherlands and the diplomatic representatives at The Hague of the ratifying Powers. The secretary general is Baron van Leyden, judge of the District Court of Utrecht. It may be some little time before the Court will be called upon to

decide any international dispute, but the fact that such a court is at last established in Christendom is enough of itself to perpetuate the Peace Conference, and to fully justify the Czar of Russia in calling the nations together to consider the establishment of permanent peace.

Congress and the Farmers

Agriculture is a fundamental and primary industry in the United States, and our national development is more largely indebted to it than to any other. As a nation we profess very strong preferences for peace, and deplore war and conquest as something foreign to our principles. When it comes to appropriating money out of the public treasury Congress deals with a lavish hand in regard to the army and navy, while it very grudgingly consents to beggarly appropriations for the diplomatic service, and shows determined resistance to appeals for the benefit of the rural population. The expenses of the army and navy have risen to \$200,000,000 a year, and to this must be added \$145,000,000 for pensions. The whole diplomatic service of the country costs less than two million dollars annually, and yet this is the service on which we must depend for the preservation of peace and the prevention of war. The best that the representatives of the agriculturists have been able to do thus far is to induce Congress to appropriate for their benefit one-fortieth the amount set apart for the army and navy. Even this has been given with extreme reluctance, and petitions for the extension of rural delivery (that great boon to farming communities) have been met with a wall of the probable cost, although the expense will never be a tithe of the present annual appropriations for the army and navy. It is time that farmers were more in evidence and more insistent on legislation for their assistance in the work of developing and improving the natural resources of the country.

Insurgents and Friars

The insurgents in the Philippines have caused us much trouble, and will cause us a great deal more in the near future, but all that they have done or ever can do in the way of rebellion against the sovereign power of the United States is but nothing as compared with the friars. The enemy armed against the state is easy to locate and to treat; but an enemy that has been the state for hundreds of years is not so easily managed. Much malicious scandal concerning the habits and character of the friars has obtained currency; it is not unlikely that their property holdings have been much magnified, and it is probably true that their dealings with the natives have been unduly emphasized on the unrighteous side; but the one stubborn

fact remains that the natives are determined that they will have no more of the friars. They represent all the evils of Spanish rule, and in the minds of nine-tenths of the people they are simply the personification of that rule. When the natives rebelled in 1896, and again in 1898, it was against the friars, and not against Spain. There is no doubt that the present unhappy state of affairs would be much simplified if it were not for the fear that submission to the United States means the restoration of the friars. The natives do not object to the religion of the friars, but to the dominating influence they have attained in political, financial, and business affairs. These natives clamor for one of the great principles on which the government of the United States is founded — absolute separation of church and state. They are devoted to the Roman Catholic Church, and, notwithstanding the action of 10,000 members of the Federal party in withdrawing from Vatican rule last week, would prove loyal to ministers of religion who would confine themselves to their legitimate work. It would seem as if the Roman Catholic Church were in a position to solve the whole problem, bring about peace in the islands, and secure the allegiance of the natives, by simply withdrawing the friars and substituting regular priests. If this were done, it is quite likely that Congress would then be willing to follow the suggestion of the Taft Commission and purchase the real estate held by the friars, selling the same to the natives on easy terms.

Overlordship in the Transvaal

It is reported in the London newspapers that Earl Roberts, who is now the Commander-in-chief of the British forces, does not intend to withdraw a single soldier from South Africa during the present year, and that it will be necessary to ask the House of Commons for \$350,000,000, in addition to what has already been appropriated, for carrying on the war. The censorship is so strict in South Africa that it is no longer possible to get any intelligent idea of what is really taking place there. We only know that the Boer forces are surprisingly active and exceedingly troublesome, and it is quite within the bounds of probability that Kitchener has said that he has a much more difficult problem in South Africa than in the Soudan. In connection with these two facts, it has been noted that when Edward VII. was proclaimed at Pretoria, in addition to the titles which he assumed in accordance with the regular formula, he added these words: "Supreme Lord of and over the Transvaal." This is strikingly significant. Overlordship translated into plain English is simply a claim of suzerainty. This was the only claim that the British made on the Trans-

vaal Republics for many years, and this claim in practice meant simply a prohibition of making foreign treaties without the consent of Great Britain. King Edward VII. is not likely to have used such an expression carelessly, but at the same time too much significance may be easily attached to the words. No one should omit to note that the form of the royal proclamation leaves the way open for Great Britain to fall back upon her suzerainty without in any way compromising the crown.

Progress of the French Debate

Up to this time the French Ministry has more than held its own in the great contest against the monastic orders. Some surprise is manifested that the Clericals have not been able to secure a larger vote on amendments offered by them, but it will be well to wait till the matter is settled before drawing too many inferences from this. It scarcely seems possible that any government is strong enough to carry through the changes contemplated by the bill now under consideration. It is known as a bill on "Associations," and on the surface the first part of it seems to concern itself with the regulation of partnerships. The pith of the plan is in the third general division. There one reads that Frenchmen who wish to form an association in which foreigners are members must secure a charter from the Council of State; that any proposed associations of this character whose directors live abroad must secure an Act of Parliament, which, of course, is intended to reach the Jesuits; and that Parliament must also grant permission before the members of any association can live in common, which hits the monastic orders. All existing associations are included, and if any fail to secure the consent of Parliament, they shall be held to be non-existent. Members and donors may recover any property invested, but the rest of the assets will fall to the State.

Boxers and Christians in China

There is no doubt that the Boxers were the product of foreign aggression, and that this aggression would have resulted in some such organization in any country on the face of the earth where even the slightest vestige of patriotism remains. Nor is there any doubt that Count von Waldersee has materially added to the reasons for such a society, and increased the members, by his abominable, atrocious, and utterly unwarranted acts since he assumed the command of the international forces. His "punitive expeditions" have been nothing else than organized robbery and crime, if even a tithe of the reports are true. It may be necessary to punish China, but the perpetration of murder, arson, robbery, and other crimes that cannot be mentioned, does not give China a very high appreciation of the Christian nations of the earth. Von Waldersee, it is feared, has done more to retard the progress of Christians in China than all the Boxers that ever existed. While it is well to look with some suspicion on the reports which come from the meetings of the diplomatic representatives in Peking, there does not seem to be any question that some of the

Powers have complicated the situation by making demands on China which were not included, even by implication, in the joint note. As late as Monday of last week these representatives were said to have been considering whether they should not demand the death of Prince Tuan, General Tung-Fuh-Sien, and Duke Ian. It would be useless to make such a demand. The Chinese Government has not sufficient power to put these men to death, and should the representatives insist upon it, China would be delivered over to anarchy. It is refreshing to find that the United States has taken a bold front against making any demands upon China with which she cannot comply without too much strain upon her authority and resources. It is a matter of great regret, and even greater surprise, that Great Britain should be on the other side. The alignment of the Powers is not what would have been expected. With the United States stand Russia and Japan; against the United States stand Great Britain, France, Germany, and all the other Powers.

Twentieth Anniversary

February 2, 1881, Rev. Francis E. Clark, pastor of the Williston Congregational Church at Portland, Me., instituted the first Society of Christian Endeavor. A large representation of the many thousand societies which have grown from this organization held a four-days' celebration at Portland in commemoration of the twentieth anniversary, beginning on Thursday of last week. A bronze tablet was unveiled with impressive ceremonies in the church where the first society was formed, and distinguished speakers from abroad contributed to the interest of the various meetings. Portland gave them all a hearty welcome, and President Clark urged the 3,500,000 Christian Endeavorers throughout the world to take the four-fold motto for the coming year: "Better Lives, Better Churches, Better Homes, Better Citizens."

Queen Victoria's Funeral

On Friday of last week services were held at Osborne Castle, where the Queen died, and the body was taken on board the royal yacht *Alberta* for transportation to Portsmouth. Steaming through a long lane of men-of-war from many nations, each thundering its grief from the guns and wailing its dirges from the band, the yacht reached Portsmouth in two hours, and there the body rested for the night. This day was one of the most impressive in English history, and everything conspired to mark it as exceptional. Other British monarchs have received honors from the navy, but never to such an extent as this. Saturday morning the body was landed at Portsmouth, taken to the train, and set down in London at eleven o'clock. Immediately the tolling bells and the minute guns proclaimed to waiting millions that the procession was about to start. There were 30,000 troops and about 5,000 sailors as guards, while five kings, many princes, and distinguished representatives of the military and naval organizations followed the bier through the streets. In 1862 Victoria wrote out explicit directions for her funeral,

and these were observed to the letter. It was a surprise to see the coffin borne on a gun carriage instead of on the traditional catafalque, but that was her wish. In stately grandeur, solemn pomp, and almost utter silence the mournful pageant wended its way through London streets. It is said that no city in the world ever had as many people in it at one time as London had last Saturday, but nothing occurred to mar the solemnities of the day. At three o'clock the same afternoon the body reached Windsor, where the diplomatic representatives were assembled in St. George's Chapel for the last public rites. After this it was removed to another chapel and a guard of soldiers placed over it. Monday saw the final obsequies when the body was laid to rest by the side of the Prince Consort in the mausoleum at Frogmore, in Windsor Park.

Increased Traffic for Portland

By a recent decision of the Grand Trunk Railway Company, Portland will be the principal shipping port for the Company's Western traffic throughout the year; and the most of the produce from the West, which has heretofore been shipped from Montreal, will be forwarded direct to Portland. With a new elevator and dock, this Maine seaport will compete with New York, Boston, and other Atlantic ports. The Dominion Steamship Company has made the necessary arrangements for the dispatch of steamers every week throughout the year. This new line, it is understood, will carry passengers as well as freight. The Dominion Company will continue its present service from Boston and Montreal. In explanation of this new decision the managers of the Grand Trunk state they have been compelled to make this arrangement to provide for their traffic, which is expanding every month. The terminal facilities in Montreal are altogether inadequate to meet this expansion, and so arrangements have been made for a new line of steamers to handle the traffic at Portland.

Events Worth Noting

President McKinley has signed the Army bill, and after all the discussion in the Senate the bill is very much the same as when it left the House. In the meantime much time has been lost, and the return of the volunteers will be delayed.

Deadlocks in the Legislatures of Delaware, Nebraska, Oregon and Montana have thus far prevented the election of United States Senators. Action taken by the Delaware Legislature is likely to leave that State without any representative in the Senate unless one is elected before the 4th of March.

The Porto Rican Assembly has adjourned *sine die*, after being in session sixty days. During that time it has passed 36 bills, of which 22 dealt with appropriations under the cognizance of the executive council.

A Chicago firm has been awarded a contract to raise the battleship *Maine* for the salvage. That is, the firm is to have the ship and everything pertaining to it. It further agrees to pay the Government three per cent. of the amount it receives from the venture.

It has been decided by representatives of the two Governments that a commission must be appointed to definitely establish the boundary lines between Washington and British Columbia.

LEADING IN PRAYER

IT is because we believe in the priesthood of all believers that we are justified in the request which we often make to devout members of the church to "lead in prayer." It is a sacred office, and no one ought to respond to the call unless he realizes just what it means. The leader must somehow suddenly forget himself to such an extent that he can enter into the moods of many and voice needs which are not his own. The joys and the griefs, the struggles and the attainments, the petitions and the thanksgivings of his fellows must be so really his that he can lead the souls of others to the throne of God in the hush of those solemn moments.

It is a burden. It is a privilege. There are men and women who are priests of mighty power in the worship of the churches. They can lead in prayer because they have learned the way of approach in secret as they have dwelt with God. No man can lead who does not know the way; and no man can lead who does not know what the responsibility of leadership means. Let us make our souls ready for the high privilege of leading in prayer.

THERE IS A SOUND OF A GOING

THE first movement of a great body is necessarily slow. The big ocean steamer, about to start on her Atlantic voyage, with her slow-revolving screw, her straining cables, and the help of active, puffing tugs, seems to make no progress. But when, with heavy and clumsy motion, she slowly swings into the stream, her hawsers cast off and the signal given, and begins to move on her course, then with accelerating speed her ten thousand tons of dead weight push straight on irresistibly to her destination.

Such, let us trust, will prove the forward movement of the church. She has seemed but sluggish in action and slow in making, if not utterly failing to make, any progress. Various agencies, like little tugs, have seemed to labor in vain so far as any spiritual progress is concerned. But now there come reports as of the movement of a great body. The church seems to have heard the voice saying, "Speak unto Israel that they go forward." Already comes news of ingatherings; and in the active faith of the church and the aroused conviction and awakening of the people is the promise of victory for Christ. The church papers, especially but not wholly those of the West, come laden with reports of harvest. Compared with the whole church, these beginnings are as Gideon's three hundred to the thirty thousand of Israel, and the instrumentalities employed only the lamps, trumpets and pitchers to the available weapons of the Lord's host. But the reports of victory will arouse the slumbering and give courage to the timid and faint-hearted, and the indifferent and halting tribes will speedily rush to the conflict with complaint because they were not earlier called.

At the beginning the inertia of a great body is against rapid movement; but when the movement has begun, the inertia becomes momentum, and the power of the body is then well-nigh irresistible.

The call for two millions of converts seemed wholly visionary in the cool indifference of a church at ease; but to the aroused and moving host it seems but a little thing that the Lord should do this. Today the encouragement is not that the victory has been won, nor that the whole church is aroused and enthused with the conflict, but that the movement has begun, and here and there the first faint shouts of victory are heard. The assurance is not that the ship is careering at top-speed through the ocean, but that she is moving. Inertia changed to motion is promise that motion shall become speed, and speed irresistible momentum. The promise is in the success gained, that mightier things may be attained; the peril, in that we may be satisfied with too small a victory, that the conquering host shall be too soon wearied and stay in the pursuit while yet not half the yielding host are gathered in.

LIFE OR DOGMA?

THIS antithesis, so current in religious speech just now, is mistaken and misleading. There cannot long be life without dogma; and a religion without dogma is one which has nothing for intelligence, and must finally be repudiated by intelligence. The dogma represents the intellectual contents and reasons of the religion. Plainly, then, this antithesis between life and dogma is at least hasty.

And yet the antithesis is not without some justification. In our English speech dogma and its derivatives have kept bad company and have suffered in reputation thereby. This is not the case, at least to the same extent, in other languages. Thus in German a history of doctrine is a *Dogmengeschichte*, that is, a history of dogmas; and in this use of the term there is no element of reproach. But in English, and to some degree in French, there is a tendency to regard a dogma as a confident assertion without rational foundation. One who makes such assertions is said to dogmatize, to be dogmatic, etc. Of course it is only dogma in the sense of doctrine or intellectual contents that is necessary to life.

And here again the dislike of doctrine, though clumsily and unhappily expressed, has some justification. Doctrine of some sort is necessary if religion is to have anything for intelligence, but not all doctrines are necessary. On the contrary, a great many doctrines exist which neither express nor nourish life; they are a kind of excess baggage, a needless expense and a useless burden. From this point of view a great deal can be said in depreciation of dogma, not because it is dogma, that is doctrine, but because it is useless, fruitless, baseless dogma. The true objection is not to dogma, but to the kind and quality of dogma.

Theological doctrines fall into two great classes. One expresses the body of facts on which Christianity is based and which it teaches. Such are the love of God, the grace and gracious work of the Lord Jesus, the sanctifying work and presence of the Holy Spirit, the kingdom of God on earth, the forgiveness of sins, the life everlasting, etc. This is the most holy faith upon which Christians are to build themselves

up and by which they are to overcome the world. The second class of doctrines consists of attempts to give a philosophy of Christian faith in logical and systematic form. This work has been done in oversight of the practical aim of revelation, in ignorance of the limitations of human thought and speech, and has abounded in verbal constructions and far-fetched verbal inferences. This class of doctrines swarms with "dogmas" in the bad sense of the word. At the best they are mechanical and lifeless, and sometimes they are even life-destroying. A recent article on the Holy Spirit in one of our religious papers is a good illustration. It contained not one word that would lead to mental satisfaction or to religious inspiration.

The indiscriminate denunciation of dogma—that is, of doctrine—is unwise; but the fruitful doctrines are those which we have said express the Christian facts, not those which represent theological theorizing. One of the good signs of the times is the discredit into which the latter are falling.

One of the Best of the Advocates

WE have been favored with an advance copy of the report of the editor of the *Western Christian Advocate* to be presented to the Book Committee at its annual meeting in New York, Feb. 13. As is well known, Dr. Gilbert has made a signally successful beginning as an editor. The report is frank and suggestive. We make some excerpts for the benefit of our readers. He says:

"We rejoice that the publishers can announce the substantial increase of one thousand three hundred names upon the subscription-list for the year ending October 31st ult. While the chief organs of other denominations are constantly adding to their attractiveness, our periodicals, if they would preserve the reputation of the church and maintain their hold on the intelligent reading community, must persistently keep themselves in the very first rank. Any reduction in the correspondence fund at this time would seem to us a very poor business policy. Besides handicapping the editor seriously, a less desirable paper, with fewer original articles, will mean inevitably fewer subscribers. We must venture more if we would have more."

Referring to the large yearly deficit which that paper has shown, in spite of its admirable location and the many helps and facilities enjoyed in connection with the Book Concern, he says, significantly:

"By curtailing expense as much as possible, by making our columns attractive to advertisers, and by drawing to us a constantly enlarging circle of subscribers, we hope, in a few years, to extinguish or greatly diminish the paper's annual deficit."

Speaking of the demand made upon him for sermons and addresses at churches and Conferences, he announces a very wise conclusion:

"Without discontinuing this method of getting into touch with Methodist people, and possibly making friends for the *Western*, he realizes that his main time and strength must be reserved for the actual work of editing, which, of itself, is sufficiently taxing."

It is well that Dr. Gilbert has learned this supremely important lesson so early in his editorial career. The distribution and waste of vitality and effort in the way suggested has been the rock upon which many of our editors have foundered. The promised gain in circulation if the editor will only be seen and heard in sermon, address and lecture, rarely materializes, while the lack of personal and immediate attention to his paper, the one thing he is set to do, results in unspeakable loss in alertness, vigor

and comprehensiveness. No editor can do his paper justice in these bristling days and be peregrinating over the country delivering sermons and lectures. Intelligent readers of our weeklies, if they apprehend the situation rightly, will encourage the editor who, with a supreme sense of obligation, allows no request or supposed ulterior claim to interfere with the *one work* he is set to do. The unvarying test which they will apply in their final judgment of an editor's acceptability is the quality of the paper which he makes.

Governor Yates and Family

AS was said in a recent issue of this paper: "The most interesting of all the gubernatorial inaugurations is that of young Richard Yates, of Illinois." The conduct of this newly elected Governor is demonstrating this truth, and thus far is commanding the highest commendation from the press and those who are watching his brilliant career. His metal has already been severely tested in the senatorial contest which immediately followed his inauguration. Men of more years and longer experience in public affairs would have been sorely tempted to take a part in the contest, but he has held himself aloof from it in a manly and dignified manner, believing that he should give himself strictly to the performance of those duties for which he was elected by the people of that great commonwealth of nearly 5,000,000 people. By so doing, he has shown that he is not to be swayed by exterior influences, but will steadily pursue the course which is winning for him the respect and esteem of all fair-minded and intelligent men regardless of party affiliations.

As was intimated in the recent note in the HERALD there is much of personal charm and interest in this man, and, with others, we are predicting for him a future which will extend beyond the bounds of Illinois. He is the son of Richard Yates, War Governor of Illinois. His inauguration occurred on the 14th of January, just forty years from the day and the hour of the inauguration of his father. He is the first native-born governor of the State. He was forty years of age on Dec. 12. His home was in Jacksonville, where he attended the public schools, Whipple Academy, and Illinois College. During his college life he developed an unusual oratorical ability. William Jennings Bryan was an underclassman in college with Yates, but was not at that time regarded as his equal in oratory, as Yates took both the first prize in the intercollegiate and the second in the interstate contests, while Bryan succeeded only in taking the second in the intercollegiate. In the University of Michigan at Ann Arbor, where he took his law course, he was regarded in matters political as one of the best informed men in the school. In '84 he was admitted to the bar of Illinois; in '94 was elected judge of Morgan County. The young Governor has shown himself thus far to be a politician in the high sense of that term. Being thoroughly conscientious, he has believed there is need for men of Christian integrity in those offices which are within the gift of the people. His nomination at the Peoria convention last May was regarded as one of the most surprising events in the history of Illinois politics, because as a young man he had entered the field boldly defying the political machine which had been organized and apparently was so deeply entrenched with those who were in power. He relied chiefly on the people of the country districts, and carried into the convention sufficient strength to command the attention of the leaders and finally to secure the nomination. This was accomplished without having to enter into

[The original was kindly loaned to this office by E. L. Pease, editor of the *Somerville Citizen*, great-grandson of Isalah Breed.]

Facsimile of Receipt for Zion's Herald

Mr. *Isalah Breed* Boston, Aug 8 1893.

For *Zion's Herald* from
No. 1, Vol. 1, to No. 31,
Received Payment 31-

To MOORE & PROWSE, Dr.

For MOORE & PROWSE

1893
1871
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any combine or make any promise which would letter his future action. His campaign is recognized as a brilliant one, though his election was assured from the time of his nomination. He steadily adhered to his principle and steadfastly refused to pledge himself to any faction, declaring that if he were elected he would be in truth the governor of the people, and himself unbound by a single pledge. This he was able to do, to the surprise of many of the older politicians. It is this high moral tone of the man which is commanding so much general respect throughout the State.

Since boyhood Governor Yates has been an active Christian and a loyal member of the Methodist Episcopal Church. He was a member of the last General Conference, and was serving in that capacity when nominated for governor. He is strictly temperate, being a total abstainer. The Liquor Association sought to defeat his election by issuing pamphlets stating his temperance principles. On the first Sunday after the inauguration Governor Yates and his wife united by letter with the First Methodist Episcopal Church of Springfield.

Mrs. Yates, who was Miss Helen Wadsworth, sister of Rev. Julian S. Wadsworth, of Stafford Springs, Conn., is a member of a family of social prominence in Jacksonville. Of rare grace and decision of character, she will do much toward elevating the standard of social life in the capital city. By her request the usual inaugural ball gave place to a reception. The children are the charm and joy of the household. The HERALD has never presented a more attractive family group to its readers.

"The Commoner"

MR. BRYAN, recently candidate of the Democratic Party for President of the United States, has resolved, as already announced, to devote himself to the profession of journalism. The first issue of *The Commoner*, a weekly publication of which he is both editor and proprietor, has been issued, reaching Boston after we had gone to press last week. It is somewhat remarkable in its typographical appearance — eight pages of the same length and about two inches wider than ZION'S HERALD — so that one is, at first sight, somewhat at a loss to understand the purpose of its issue. It is certainly not a newspaper in the usual understanding of that term, for it prints no news despatches and makes no attempt to present a synopsis of the news of the week for the information of its readers. The paper opens with a lengthy explanation of the title which Mr. Bryan has chosen for his new venture, assuming a self-appointed position as the champion of the common people, or the great middle class, as distinguished on the one hand from the criminal class, and on the other from the so-called

"plutocracy." Mr. Bryan's assumption that every man who has been so fortunate as to acquire more than a competence is necessarily thereby set in opposition to the best interests of the masses of society, is certainly violent. The persistent attempts which Mr. Bryan has made for some years past to array the laboring man and the man of moderate means and attainments against the wealthy, is a reminder of the similar movements in France, a century ago, which culminated in the horrors of the French Revolution. It is to be feared, too, that Mr. Bryan has laid himself open to the charge of himself pandering to the rich, the very vice which he so earnestly denounces in others. He fixes the cost of his publication, to annual subscribers, at one dollar; while from the poor man, who can afford to purchase only by the single copy, he demands five cents, or two dollars and fifty cents for a year's supply.

The remaining portion of the publication — save two or three columns of reprinted poetry and humor and brief extracts from other papers upon political topics — is devoted to discussions of the themes to which Mr. Bryan chiefly gave his attention during the recent presidential campaign. The silver standard, anti-imperialism, trusts, evils of shipping subsidies, the tariff — all these in turn are discussed in Mr. Bryan's incisive manner; but nowhere does the reader's eye meet an unfamiliar phrase, thought or argument. When the will of the people, accentuated by the sound of light artillery, proclaimed the death of American slavery, the anti-slavery societies, realizing that they no longer had a *raison d'être*, promptly dissolved their organizations. The will of the people, a few months ago, vigorously asserted at the ballot-box, endorsed the policy of the Administration at Washington. Mrs. Partington, broom in hand, once attempted to sweep back the rising tide of the ocean. Had she succeeded, it is possible that a place might now be found for a publication such as Mr. Bryan offers for public perusal. When passing curiosity shall have lessened the demand for his paper, it is fair to believe that its clientage will be too slender to ensure its permanency. Personal organs, or publications devoted to hobbies or specialties, as already suggested in these columns, seldom find a substantial foothold among the people of our country.

Encouraging Work in the Philippines

A SPECIAL cable to the New York *Sun* from Manila, dated Jan. 30, says:

"At the meeting last night of the Filipino secessionists from the Roman Catholic Church it was decided to hold a public meeting at the Rizal Theatre next Sunday and discuss the new propaganda. An investigation of missionary work develops the fact that there is a wide

spread of Protestantism among the natives. Mr. McLaughlin, a Methodist missionary, with native preachers and volunteers from the soldiers, held thirty meetings last week. Five thousand residents of Manila and the villages of Malibay (four miles from Manila) and Galatunguin joined the Methodist Church in a body and now hold services in former Catholic churches. The presidente of Malibay would not allow the friars to enter the church, stating that it had been built by common contributions and hence belonged to the people who now profess Methodism. These conversions are due principally to the work of Mr. McLaughlin and an ordained Filipino preacher, Nicholas Zamora, who expects to baptize 500 on Sunday. Zamora is very eloquent, and his methods of exhorting the natives resemble somewhat those employed by the late Dwight L. Moody."

Rev. J. L. McLaughlin, recently a student at the School of Theology, Boston University, pastor at Manila, Malaysia Mission Conference, is a most worthy man, and is doing a remarkable work. There certainly seems to be a great shaking up on religious questions in Manila and vicinity. Dr. Homer C. Stuntz, of Mt. Vernon, Iowa, has decided to accept an appointment to the Philippine Islands. He will sail about the middle of March, and will be put in charge of our work there. Probably two single men will accompany him. Dr. J. M. King, first assistant secretary of the Board of Church Extension, has pledged \$500 with which to assist in building ten chapels for native Filipinos, allowing \$50 for each. The outlook for Methodism in the Philippines is certainly very encouraging.

PERSONALS

— Rev. W. A. Mansell and wife have sailed on their return to India, after a year's furlough in this country.

— The death of Rev. H. R. Haweis, a noted English Liberal clergyman and lecturer, and a prolific writer, is announced.

— Bishops Mallalieu and Hamilton are raising funds to place a suitable monument over the unmarked grave of Martin Ruter.

— Mrs. Gilbert C. Osgood announces the engagement of her daughter, Miss Marion G. Osgood, to Mr. Otis C. Skeele, of New York city.

— Two of the famous millionaires of the United States received their literary training at Cazenovia Seminary — Senator Stanford and Philip D. Armour.

— Rev. Dr. Adam Miller celebrated his 91st birthday, Jan. 22. Twenty or thirty friends called to congratulate him. He is still vigorous and strong, as he has been for years past.

— Dr. Frank W. Gunsaulus has severed his official connection with the Armour Institute. His successor has not been selected, and Victor C. Alderson, dean of the college, will continue as acting president until the board of directors fills the vacancy.

— Several of our laymen and their wives are planning to go to California some time this month, among them Hon. and Mrs. Alden Speare and Mr. and Mrs. M. H. Chandler, of Newton Centre Church, and Mr. and Mrs. Frank E. Fitts, of First Church, Somerville.

— Under the head, "A Genuine Case of Fraternity," Editor Scott of the *Southwestern* says in the last issue: "While presiding at the recent session of the Mississippi Conference at Moss Point, Miss., Bishop Hurst was entertained in the home of Rev. H. W. Featherston, D. D., pastor of the Methodist Episcopal Church, South, and said to be one of the ablest preachers in the South. Dr. Featherston attended the ses-

sions quite frequently and was heartily greeted by the brethren, many of whom are personally acquainted with him."

— Rev. John Galbraith, Ph. D., of Bromfield St. Church, who is attending the meeting, as a delegate, of the Church Federation Society in Philadelphia, has promised to write a brief account of the proceedings for our columns.



REV. ROCKWELL CLANCY

[A brief sketch of this well known missionary at Allahabad, India, whom our people in New England will be privileged to hear now for two weeks or more, appeared last week.]

— Mrs. Wadsworth, wife of Rev. J. S. Wadsworth, of Stafford Springs, Conn., was called last week to Jacksonville, Ill., to attend the funeral of her only brother, William F. Short, Jr., son of Rev. W. F. Short, D. D., one of the presiding elders of Illinois Conference.

— The *Mexican Herald*, the leading journal of the City of Mexico, printed in English, in its issue of Jan. 21 publishes the sermon of Bishop Hamilton delivered on the previous Sunday in Trinity Church, that city. The subject was, "The Sovereignty of the Son of Man," based on Psa. 72: 8.

— Mr. and Mrs. Edward McArdle are spending the winter in Boston, and are likely to make their permanent residence in this city. A son was born to them, Jan. 19. Mrs. McArdle, a student of Wellesley and of the Conservatory of Music, is best known to a multitude of friends as Maude G. Hoxie, of Knoxville, Tenn.

— Governor Nash, of Ohio, will receive the hearty and determined support of all friends of good order, morals and decency in his effort to prevent the proposed prize-fight between Jeffries and Ruhlin in the city of Cincinnati. But what surprises us most is that it should be necessary to resist such brutality in that city. What ails Cincinnati? Are there no moral forces left there?

— Rev. C. A. Plumer, of Thomaston, Me., writes under date of Feb. 1: "I am just informed that Rev. Virgil P. Wardwell, a superannuated member of the East Maine Conference, died at his home last night, Jan. 31. He was converted in 1874. His conversion was attested not only by a change in the outward manifestations of his life, but by a radical change from advanced liberalism of thought and belief to genuine Christian faith. He was received to probation in the East Maine Conference in 1876, and usefully served as a pastor until infirmities, contracted in the army during the War of the Rebellion, compelled him to

retire from the service he loved and enjoyed, when he settled in Camden, which church he had served as pastor. He leaves a wife and three daughters. A companionable man, a diligent student, a brilliant author, a Gospel preacher, he rests."

— The *Pittsburg Christian Advocate* of last week says: "Melville B. Cox, son of the late Rev. William Cox, D. D., died at his home in Canton, O., Tuesday, the 22d inst., after an illness of several weeks. In early life he was employed for a time in the business office of the *Advocate*. He was a business man of marked ability and of sterling integrity."

— Miss Emma Scott, M. D., writes from Moradabad, India, under date of Dec. 27: "We have gotten word that Bishop Parker is much worse. This is his second relapse, and Mrs. Parker is very much discouraged about him. She says she has now lost all hope of his recovery." This is sad news for the church, and fervent prayers will be offered for the recovery of the stricken Bishop.

— We are gratified in receiving the assurance from Rev. A. B. Kendig, D. D., that he is in improved health. He writes, saying: "Will you please say in the *HERALD* that I will sell off a large part of my library? Brethren interested can see the books by calling at my home, 86 Vernon St., Brookline. My services can be had for temporary supply for a Sabbath's service or services, and also to aid the brethren in their Conference collections."

— Bishop Taylor wrote to Bishop Hartzell on the eve of the latter's departure a few days ago for Africa: "I feel a profound interest in you and your work, and wish it was in my power to render financial aid to the spiritual hosts for Jesus. Fifty-five years of effective service as an effective minister, without break, and five years of superannuation. My race is run. I will pray for you and your work. Love for you and your brothers in your great work."

— The *Western* of last week, referring to Rev. Dr. G. K. Morris, of Euclid Avenue, Cleveland, O., says: "Dr. Morris delivered the address before the Preachers' Meeting, the 21st inst. His subject was, 'Hindrances to Pulpit Power.' The Doctor's kindness and brotherliness have given him the hearts, not only of his own people, but also of all his brethren in the ministry, and the circle of those who are glad to acknowledge themselves his debtors is constantly widening."

— The Conferences held by Bishop Ninde during the fall will be under the supervision of Bishops as follows: Bishop Merrill will hold the supervision of Rock River and Central Illinois; Bishop Fitzgerald that of Southern Illinois; and Atlanta, Georgia and Savannah will be in the hands of Bishop Goodsell. Of the two Conferences assigned to Bishop Ninde for the spring, Bishop Fowler will hold the Wyoming, and Bishop Foss the East German. Dates are unchanged.

— Dr. Henry Clay Whiting, for twenty-one years professor of Latin in Dickinson College, was found dead in bed on Feb. 2. He was 56 years old. He was a professor of languages before going to Dickinson in 1879. He studied theology at Drew Theological Seminary. Dr. Whiting published a number of valuable text-books and was founder and president of the Pennsylvania Alpha Chapter of the Phi Beta Kappa Society, and a prominent member of the American Philological Association.

— The crusade which Mrs. Nation has inaugurated against the saloons in Kansas is a forceful commentary upon the assumptions which Rev. C. M. Sheldon has been

making in his books, and more recently upon platforms and in pulpits in Great Britain and this country, relative to prohibition in that State; and this woman's letter, addressed to four open "joints" in Topeka, is even more significant. It would seem as if Mr. Sheldon, through his own church in his own city, might have evoked a public sentiment and influence which would there at least compel the enforcement of the law.

— Rev. E. A. Manning, D. D., of Reading, is very ill, his death being expected at any hour.

— Mr. John A. Patten, of Chattanooga, Tenn., is elected a member of the board of managers of the Freedmen's Aid and Southern Education Society.

— Dr. Parker, of the City Temple, London, in a tribute to the late Bishop Creighton, in his own pulpit, suggested the venerable Archdeacon Sinclair for appointment as Bishop of London.

— We are very glad to announce that Rev. C. Henry Mead, D. D., of New York, one of the best known and most efficient temperance speakers in the field, begins next week an engagement of a month in the towns of this State, in the interests of no-license.

— Mr. J. F. Cushing, of Ashburnham, in renewing his subscription, says it greatly rejoices his heart to know that ZION'S HERALD has been in the same home for seventy-eight years. His father, Stephen Cushing (father, also, of the late Rev. Dr. Stephen Cushing, of the New England Conference), began to take the HERALD when it first appeared, January, 1823, and continued a subscriber until his death, when this son, John Fletcher (who was born in September, 1823), succeeded his father on the list, renewing from year to year without a break to the present date.

— Chaplain D. H. Tribou, U. S. N., has been ordered to duty on board the "New York," which has been designated as the flagship of Rear Admiral Rodgers, U. S. N., about to sail for China via the Mediterranean. He is to report in New York on the 16th inst. The orders have occasioned some remark from the fact that staff officers of Chaplain Tribou's rank are not usually sent to sea. Only about half the number of chaplains needed are in the service, and there has been no increase since 1841. The removal of Chaplain Tribou from this city will necessarily close his work of preparing the Outlook for our columns, which he has done for two years and a half with eminent acceptability. The editor especially regrets the severance of relations which have been uniformly pleasant and satisfactory. We are happy to announce that he has promised to write a series of letters for the HERALD during his absence.

BRIEFLETS

We are greatly privileged in being able to present in this issue the first of two very important contributions from Bishop Merrill upon "Divorce Laws."

Brother minister, get a new public prayer! That is a good one which you are using every Sunday, but your people have become so familiar with it that it no longer evokes sympathetic response. You are unconscious of it, but you have fallen into the habit of stereotyped petitions and aspirations. Jesus warned His disciples against the use of "vain repetitions," and you need to be thus warned. Get a new prayer. A new religious experience would bring it. A study of the Bible and devout meditation will inspire it. A heart-to-heart association

with your people in their temptations, sins, defeats and victories, in their sorrows and their joys, will help you to it. Lead your eager and aspiring people in a new public prayer!

Mrs. S. W. Foster, of Rochdale, Mass., in renewing her subscription, pens these comforting words: "I enjoy the HERALD so much, and derive so much comfort from it, that I cannot do without it; it comes as an old friend, as it was my father's family paper over sixty years ago."

St. Luke's Church, Newark, N. J., has just entered upon the joyous experience of seeing a \$39,000 indebtedness removed, all paid by popular subscription.

It is significant that a man as judicial and well-balanced as Secretary Benjamin F. Trueblood of the American Peace Society should predict that the end of the twentieth century will find that wars have ceased. He confidently looks forward to the complete triumph of "permanent international peace." He says that at the beginning of the nineteenth century no legislator had thought of such a thing as international arbitration.

The largest and oldest Sunday-school in the world, says Mr. W. T. Stead, is that at Stockport, a large borough town not far from Manchester, England. It has this year the names of 3,328 pupils on its books, of whom 1,574 are boys and 1,754 girls. About this parent school are grouped four other affiliated schools containing 1,304 pupils. The school has a staff of 223 men and 216 women teachers.

The new Y. M. C. A. building in Shanghai, China, became a centre of holiday festivities the day after Christmas. The famous Dr. Chauncey Goodrich, of Peking, acted as toastmaster at a banquet, four leading Chinese gentlemen, among others, responding to the toasts. The last toast, given in Chinese by a Chinese, ended with the presentation of a beautiful silver loving-cup from more than a hundred and fifty members of the Shanghai Chinese Christian Association to Mr. Robert E. Lewis, general secretary for China.

Once again we advise the preacher who contemplates making an attack in his pulpit upon the Chinese Minister, to drop it. In the first place, as the accredited Minister of China to this country, he possesses all the rights of free thought and free speech that belong to any one. In the second place, he knows all about Confucianism, and the average preacher does not. He is a master in polemics, and the probabilities are largely in his favor that he will get the best of the argument; and there is not the slightest probability that Christianity is to suffer any permanent harm at his hands. He is becoming a great favorite upon the platform. Let him talk. Will the disciples of Jesus Christ ever be free from the hysterical fear that somebody is about to overthrow Christianity?

It is the *Michigan Christian Advocate* that says: "If Methodism loses the art of having revivals, the salt has lost its savor."

It is foolish to be constantly thinking that God would call us here or there. God's truest summons are not geographical. The man whom God cannot use perfectly where he is, is seldom worth transporting elsewhere.

The Day of Prayer for Schools and Colleges was observed at Wilbraham with all-day services at the Academy. Prayer-meet-

ings of students and of teachers were held in the morning, and in the afternoon Rev. Wilbur N. Mason, of Cambridge, preached to the assembled school. His searching, winning words held closest attention, and have resulted in definite advances. In the evening Rev. Dr. Thomas addressed the young women, and Dr. Seerly, of Springfield, who is connected with the faculty of the school, led the young men's service. There have been several clear conversions, and an earnest spirit of deep inquiry is manifest.

We are gratified to note that the War Department has issued the first general order in execution of the provisions of the army reorganization act. It directs the immediate discontinuance of the sale of beer, wine and intoxicating liquors on all military reservations and army transports, and states that commanding officers will be held strictly accountable for any exceptions or evasions permitted within their respective jurisdictions.

Unless your best thoughts really mean something to you, it is not likely that you can make them mean anything to others.

In conversation with one of our ministers recently, he remarked casually that during the last two weeks he had raised enough money to cancel all the indebtedness on his church — quite a large amount. While that man ranks deservedly high as a preacher and a pastor, he is especially known as an "all-round minister who brings things to pass." The large increment shown in his pastorate is something tangible and substantial for his church. There is a wide difference in the minister whose work is seen mainly in what has come to him rather than to his church. Committees who are on the lookout will do well, therefore, to have an eye out for the man who "brings things to pass" for his church.

Of 70,000 young men in American colleges, 38,000 are church members, and over 5,000 are candidates for the Christian ministry.

For Mrs. Carrie Nation, of Kansas, armed with a hatchet, taking the execution of the law into her own hands and destroying saloons or any other property because the laws are not properly enforced, we have only feelings of pity, regret and censure, for her course is anarchical and will soon end, bringing only harm to the cause she would help. But for Mrs. Nation as an agitator to quicken public opinion, exasperated because of the non-execution of the laws against the saloon in Kansas, and incensed at the men elected to do it who are in league with the rum-seller, we are in sympathy. It is noteworthy that for the last few days she has laid down the hatchet, and is depending upon legitimate agitation — the power of public speech in appeal and discussion. On Feb. 1 she sent a personal letter to all the saloon-keepers in Topeka, warning them to stop their business. The letter was addressed to: "The Joint Keepers of Topeka: My Dear Hell-bound Sinners," and suggested that they appoint a place of meeting with her, in which the situation could be carefully canvassed and a decision concerning the future disposition of the "joints" arrived at.

We regret to note that, on Feb. 4, since the above was put in type, Mrs. Nation, with five other women, armed with hatchets, started out to destroy a saloon in Topeka. This attempt resulted in a violent altercation, in which the women were repulsed, and Mrs. Nation was taken to jail. The whole crusade is becoming a dramatic but violent and humiliating farce.

WHEN HE COMETH

HARRIET WARNER REQUA.

I shall know Him, when He cometh, by the
nail-print in His hands,
I shall know Him by the wounds upon
His feet ;
By a thousand blissful tokens that my
spirit understands,
I shall know Him, and the meeting will
be sweet.
I shall hear Him in the shadows at the
blessed close of day,
When the weary work is over, and I sit
to wait for Him ;
He will whisper to my spirit, " My beloved,
come away ;"
I shall rise and follow, follow, through
the valley cold and dim.
For I know that in the morning that shall
rise behind the hills,
Where the kingdoms and dominions all
are His,
I shall see Him in the glory that the angel
chorus fills ;
I shall see Him and adore Him as He is.
Beaver Dam, Wis.

DIVORCE LAWS

I

BISHOP S. M. MERRILL.

THE subject of divorce is receiving more or less attention in some of the States and in the national Congress, and it is not likely that it will be allowed to rest till some improvement is made in the general situation. The ease with which the family relation may be broken up under the forms of law has been a reproach to our civilization, and is not at all creditable to the Christianity of the churches. It is hoped that the agitation will continue till the country is awake to the enormity of the evil which threatens the subversion of our most cherished institutions.

That there is great wrong in easy divorces is not a question in the minds of thoughtful people ; but how to find the remedy is the matter that perplexes the inquirer. We look this way and that and find difficulties in all directions. We assume the sacredness of the marriage tie, and feel instinctively that its dissolution ought to be the last resort in unendurable conditions and attended by solemnities not less impressive than the entrance into the married state. Instead of this, the proceedings in the average divorce court are liable to be flippant, if not farcical, the participants acting as if in comedy rather than tragedy. It is not easy to tell how this lightness has been brought about or become possible, but it is scarcely open to doubt that divorces for trivial causes influence the popular mind in this direction, and tend to reduce the gravity of the transaction in the estimation of courts, jurors, counsel, and litigants.

It is not probable that all the evils of this business can be arrested or removed by the enactment of any single law upon the subject. Devices for evading wholesome laws are so numerous that repeated efforts at legislation may be necessary, experience from time to time revealing defects in former laws, till finally a good degree of effectiveness may be attained. The first thing necessary is an aroused public feeling and conscience, with the thorough determination that the dreadful evil shall be reduced to the minimum,

if not eradicated from the body politic. This important awakening can only come from the agitation of the subject in the pulpit and through the press till the possibility of indifference shall be entirely removed.

Two things will be found indispensable in the continuance of the agitation—the first, a well-defined standard of moral judgment as to what the law ought to be ; and the next a definite and practical suggestion of what is possible and desirable under existing circumstances. A theory of ethics, or an abstract doctrine of perfect social conditions, will be of little avail in stirring the sensibilities of the people, or in arousing them from the lethargy that is upon them. They must be brought to see the evil and the remedy, and to feel the urgency of the reform and its possible success, and then they may be expected to act.

The only standard of right to be held up as the ultimate aim, is the law of the Lord, the indissolubleness of the marriage bond, except for the one Scriptural cause, the occurrence of which crime as effectually destroys the marriage as does death itself. This high ground ought to be taken by the churches, at least, and the nearest possible approach to it should be made in the legislation of the States. While Christian people may submit to civil legislation below this standard, if they must, they should not be advocates of it or express contentment with it. Our Lord and His apostles accepted civil conditions far below their standard, but without approving them as the best.

The definite propositions which it is wise at this time to urge in our public agitations require careful study. Some are calling for Congressional action, hoping for a general law to operate throughout the Union, and to secure uniformity instead of the diversity of administration which is one of the evils deprecated. If this were possible, there is no doubt that good would come from it. But there are serious difficulties in the way. The first and fatal difficulty is in the Constitution of the United States. In reserving to the people and the States the powers not specified in the instrument, the Constitution inhibits the National Government from assuming jurisdiction in matters of this sort, and the Federal courts cannot be burdened with such causes. The State legislatures are the resort of the people for redress of grievances in domestic and social life. What can these do?

Here we are confronted with the fact that the State legislatures have provided for the evils that afflict us, and after the loose legislation that encumbers and disgraces several of the States, it looks discouraging to appeal to them for the desired remedy. Yet the case is not hopeless. Vicious legislation has been reformed under appeals from the people. If there is determination to have improvement, improvement can be had. Our government is by the people and for the people, and the voice of the people can be embodied in the form of law.

The question is: Can the people agree on definite propositions that will prove beneficial? There is no reason for failure in this on essentials or general principles, after intelligent discussion. Of course, the States are independent, and uniformity in

details will be slow if possible at all ; but uniformity in some general principles will help greatly, and this is not absolutely out of the question.

Already some of the States are studying measures to restrict or restrain the practice of applicants for divorce going from one State to another to obtain what they could not get at home. This strikes at one of the worst features of the whole business. Two propositions are suggested to this end : One is to increase the time for acquiring citizenship in the State where the divorce is to be sought, making it more difficult and expensive to the litigant to secure standing in court. The other proposition is to make it unlawful to grant a decree of divorce for any cause occurring out of the State, that would not entitle the applicant to the decree under the law of the State in which the parties lived at the time the alleged cause occurred. Such an enactment would diminish the occasion for persons removing into another State where divorce could be had for causes that would not secure it in their own State. It would evidently be an improvement on conditions that now exist, as anything would be that reduces the number of easy divorces. In addition to this, it is proposed that decrees of divorce shall not be valid or effective till six or some other specified number of months after the date of their issuance. This also will be helpful in preventing the hasty marriage of divorced parties, which has become a burning shame to our civilization. Let all these helpful propositions have the cordial support of all lovers of social order.

There is still another proposition which is a little more radical, and therefore likely to be more effective for good, than either of the foregoing. It would certainly put a stop to the great evil of going abroad for divorces ; and something sufficiently radical to annihilate this practice, is one of the things needed. The proposition has the merit of being in harmony with a universally recognized principle which governs the courts in their practice in other cases, and which appears equitable, and involves neither hardship nor injustice. It is simply to give the courts where the cause for the divorce is alleged to have occurred, the exclusive jurisdiction. In other words, to require that proceedings for divorce be had only in the county or State where the parties last lived together as husband and wife, or where they separated.

It is well known that a person accused of crime or of a felony can be tried only in the county and State where the wrongdoing is alleged to have taken place. Invariable experience approves this as just. Then, why in so grave a matter as the proposed legal dissolution of the marriage relation, should not the investigation be held where the facts are accessible and the parties known? If a man cannot be held to trial outside of the county where the alleged offence occurred, why should he be called to a distant State to answer to an accusation intended to dissolve the most sacred relation in life? Or why should a woman be compelled to recognize the legality of a summons from a court outside of her own State, and possibly from a State which she never saw, and whose laws she never knew, and was never accused of transgressing? Of course, the

publication of a legal notice that a hearing is to be had at a given place and date, is not a summons to appear; but it is not less serious to the respondent, who is presumed innocent till guilt is proven, and whose right to be heard in his own defence is as sacred as if the proceedings were liable to fix upon him the penalty of the gravest crime.

The more this phase is studied, the more clearly will it appear that improved legislation is greatly needed in many States, and that if this just principle of jurisdiction could be recognized and applied, the most objectionable features of divorce laws, those opening the way for the worst abuses, would be corrected. The times have been out of joint on this subject, and the people have kept their eyes closed to outrages upon the rights of citizens perpetrated under the forms of law, that would not have been tolerated where any other interest than that of the family relation was involved. Possibly it is because in so many cases there is no desire to contest the proceedings; but this fact should not affect the legislation, which is for the protection of the innocent and the maintenance of the rights of all, as well as for the punishment of the lawless. There is evidence of some awakening here and there, and it is hoped that agitation will result in arresting the demoralization that has become so manifest in our social life, before the deluge of iniquity shall sweep away the remaining safeguards of virtue and honor. It is the business of the churches to be foremost in leading the forces that make for righteousness.

Chicago, Ill.

REVIVAL PERSISTENCY

BISHOP W. F. MALLALIEU.

A CERTAIN very distinguished Methodist preacher was, some years ago, imported from the ends of the earth to fill one of our most prominent pulpits. He was not familiar with our American ways, and he was not familiar with our Methodist ways. Doubtless he was an eloquent preacher, but the people went away from his sermons saying: "O how beautiful! how elegant! how eloquent!" but they were seldom moved to repentance toward God and faith in Christ. At length it was suggested to him that, as other preachers were holding revival services, he ought to do the same. In due time he announced that he would commence his revival meetings. The evening came; he was in the pulpit; he preached an able and interesting sermon. He then invited sinners to come forward and seek salvation. He did his best to persuade them to come; but despite his most urgent appeals not one came forward. He looked over the congregation in a sort of amazed, if not disgusted way, at the apparent failure of his effort, and then half scornfully declared that the "revival was ended." He was never known to repeat the experiment.

Evidently he did not understand the significance of revival persistency, and there are not a few preachers who are not altogether unlike him. They begin before things are ready; they do not wisely adapt means to ends; they do not have the gift or art of leadership; they fret themselves into weariness; they try to do everything themselves; they have a poor, weak, faltering faith, and so after a little while they give up and settle down into the old easy-going ways, and jog along in

the well-worn ruts, content to take the usual collections, receive their regular salary, and cut off the members whom they have carelessly or indolently neglected to care for and shepherd. Then they go to Conference, and are very apt to complain of bishops and presiding elders for not giving them work according to their very great and unusual merits, when in all probability it has been by dint of great care and effort that they have been kept from a severe drop.

Revival persistency assumes that the preacher has common sense, and makes constant use of all he has in carrying forward the work of God. Good common sense leads the preacher to lay his plans with much thought and wisdom. At least he will be careful to take the choicest part of the year for his revival services, and insist that other things shall yield the right of way to the supreme work of the church. Then the preacher will try to know the people, and will study their peculiar ways, habits and notions, and not try to compel abject submission to his opinions and dictates. Usually the most and best service can be secured when men who do the work have an idea that they are taken into kindly and confidential relations with the pastor in his planning for a revival campaign. Then, the pastor must not fret, or fume, or worry; for if he does, he will find any church will partake of the same style, and will become utterly balky.

It will need but a moment's thought to see that the conditions just suggested are not spontaneous. They result from well-known and appreciable causes. Revival persistency first of all depends upon the personal religious experience of the pastor. If he is fully consecrated to God and His service, if he is filled with the Spirit, if the baptism of the Holy Spirit permeates his entire nature, if he has a burden for souls and a steady faith, all of which are the natural and inevitable consequences of the consecration and the baptism just mentioned, then he is ready at the wisely appointed time to enter upon special revival services.

It may be at the very outset he will meet with a week or two of uncomfortable, stormy weather. The people do not attend the meetings. Let the preacher calmly, steadily persist, adapting his sermons to the conditions. It may be that sickness is prevalent, and many are compelled to remain at home. Let the preacher visit all the more from house to house. Let him persist; the people will be well after a while, and then circumstances will be favorable. It may be that some members of the official board are not in full sympathy with the movement; they are frozen Christians. Let the preacher persist; the sun will melt mountains of ice, if it has time and opportunity. It may be that a sudden quarrel arises in the choir, and harps by the dozen are hung upon the willows, and the singers will not come up to the help of the Lord. Very well. "Let those refuse to sing who never knew our God;" but be it known that a genuine revival is not made up of singing; there have been some most excellent revivals with very poor singing, and some with very little singing. Let the preacher persist, singing or no singing. It may be that various distractions altogether unexpected and not in any way helpful may arise, and there is the danger that the attention of the people may be diverted. Never mind; the preacher has steady faith, and steady faith means steady salvation. Let the preacher persist, and the work will go on; for "it is not by might nor by power" that revival services are to be sustained, but by the outpouring of the Spirit upon saints and sinners; and this grace comes in answer to

real, believing prayer which goes up to the throne from consecrated and baptized souls.

Revival persistency! That does not necessarily mean that ten or a dozen services should be held weekly for six months without interruption; but it does mean that when once wisely-planned revival services have been commenced, they should be steadily continued until crowned with victory, or a clear providential indication points to their termination. Thank God! we hear of revivals in many places. Now is the time to learn the power there is in revival persistency.—*Pittsburg Christian Advocate*.

THE BANNER CHURCH IN EDUCATION

PRESIDENT WILLIAM F. WARREN.

WHICH is the banner church of the whole world in the educational field? Not one person in a thousand can correctly answer. Not one educator in a thousand has any correct idea. Let me see if I can set forth one or two facts unforgettably. With the editor's permission I will frame the first, as follows:

From 1784, the year of its organization, to 1884, the Methodist Episcopal Church established two hundred and twenty-five classical seminaries or colleges; in other words, established on the average a Classical Seminary, or College, every fifth month through a hundred toilsome years. No other organization in human history ever made so honorable a record in the higher education, or was entitled to celebrate so jubilant a centennial.

My second fact is like unto the first. It is this: If we go back through the stormy period of the Revolutionary War, back to the first feeble beginning of American Methodism in the formation of its first class in 1766, we have but to add to the above-mentioned two hundred and twenty-five institutions belonging to the church, the fifty-eight known schools of more private ownership established in the same period by ministers and friends of the church for the benefit of the Christian cause, and we get an aggregate of two hundred and eighty-three institutions of the higher education—a little more than one for every fifth month through the first hundred and eighteen years of our existence, infancy included!

Is it not time to bury the ancient allegation that the early Methodists were indifferent or hostile to learning? Put A. W. Cummings' "Early Schools of Methodism" into every Sunday-school library, and get every teacher to read it. If the long-standing slander must live on to the end of time, let us once in a hundred years lift it gently into the pillory of ecumenical publicity and placard it as an instructive example of immortal mendacity.

Meantime our immediate and most important duty is to bring such Twentieth Century Thank-offerings into God's temples of learning as shall prove that we of the present generation are worthy of our

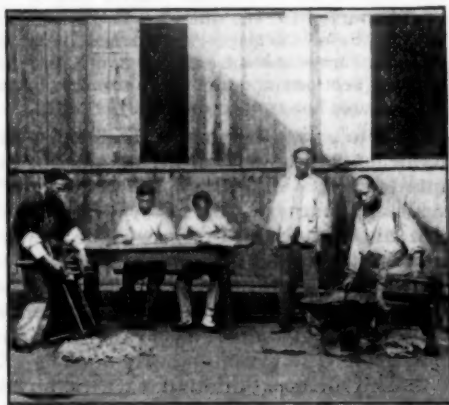
ancestry; worthy also of the Banner Church of Christendom in the cause of Christian education.

Boston University.

PRINTING UNDER DIFFICULTIES IN CHINA

REV. WILLIAM N. BREWSTER.

THE eyes of the whole civilized world have been turned upon China during the closing months of the nineteenth century. The Christian Church of the Occident has been watching its child, the church of the Orient. That infant church has been tried as by fire. The world has watched and wondered. The ubiquitous globe-trotter, who writes that there are no Chinese Christians except rice-Christians, has been heard from for the last time. When he writes again he will not find a publisher. They have bought the world's confidence with their blood. And now a new age is dawning. Heathenism has cast the children of God into the burning fiery furnace, only to find that the form of the Fourth, like unto the Son of God, walked with them in the midst of the flame. Like the old heathen king of Babylon, ere long the Chinese nation will bless the God that delivers after this sort. Christian young men will be sought after



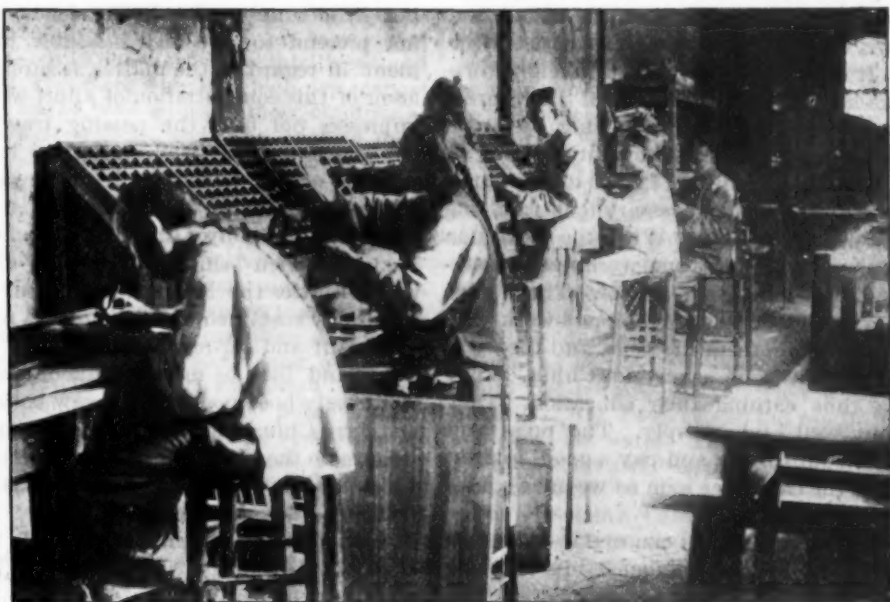
OUR PRIMITIVE BUILDING AND TOOLS

and promoted in the very kingdom where they were tried in the fire. We stand in China upon the threshold of a new era.

But how is the church of America preparing to meet this unique and amazing opportunity? How is the Methodist Episcopal Church getting ready to share in the victories of the twentieth century in awakening Sinim? In November a cablegram told us that the Missionary Society had appropriated \$7,300 for the Hinghua Mission Conference for the first year of the glorious twentieth century. This is an advance of \$432 over last year. The same cablegram informed us of the appointment of an additional missionary. But the advance in the appropriation is not enough to pay the salary of a single man, much less provide for him a place to live, pay his personal teacher, and other necessary incidentals. The year just closed was a very hard one for us. The appropriation did not cover more than one-third of the expenses of our native preachers. They are supposed to be provided for by "special gifts;" but in the turmoil of the year many friends feared to send their usual contributions. And now all hope is cut off of help through the Missionary Society for another year. We are even expected

to supply half the expense of a new missionary, and already we are bled white to keep the current work going. The fault does not rest with the Missionary Society;

have a native church of about five thousand to educate and provide with a literature. Our only way is to take advantage of the "special gifts" section in the con-



STUDENT COMPOSITORS

it is doing by us the best it can with the money the church gives.

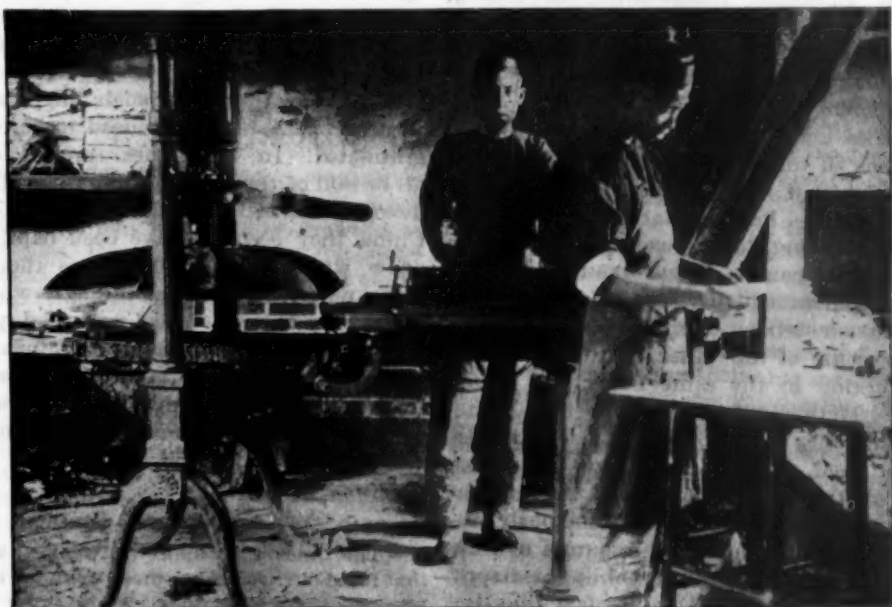
Can the church in America afford to send her sons and daughters to the front to fight on the picket line and not supply them with the munitions of war? No soldier in the world is expected to stop and make his own cartridges in the face of the enemy. And yet that is what the Methodist Episcopal Church is doing in many places in the wide mission field, and in no place more conspicuously so than in Hinghua, China.

The work has been organized into a Mission Conference since 1896. During these five years the Missionary Society has not given us any money for equipment. Bishop McCabe gave \$3,000 for an orphanage, for which we are very grateful. But our educational and publishing centres have only rented native buildings. We have learned by experience that there is no hope of obtaining the necessary equipment of buildings for our work from the regular appropriations of the Missionary Society. Life is too short to wait for it to come in dribblets of \$400 a year. We

stitution of the Missionary Society and lay our needs before the church, praying that the Holy Spirit may take some of the burden from our hearts and put it upon God's stewards in the home land.

One of the most imperative needs now is a building and equipment for our mission press. We have worked along with old cast-off tools, few type, native knives, and in a dark, inconvenient, rented building, with composition-room, press-room, bindery, all in one apartment, and store-room in our private residence, until we think patience has ceased to be a virtue. It does not pay to wear out missionaries trying to make bricks without straw, and books without tools.

But why not have our books printed at Foochow, where the mission has a large, well-equipped plant? We do buy all our books printed in the Chinese character. We do not make any books that we can possibly buy. But the three million people in Hinghua speak a distinct dialect of their own, and their colloquial literature must be written and printed here. We use only the Roman characters, and have



OUR LABOR-CONSUMING PRESS

reduced the dialect to writing by simple phonetic spelling. It is astonishing how easily many of our people learn to read it. Prejudice against the new method is being rapidly overcome now. We print a monthly newspaper, carefully edited, and it is becoming very popular and useful.

It is the opinion of all our foreign workers here that this colloquial literature is absolutely necessary to raising up an intelligent, spiritual native church. But we must have at least \$2,000 to put up a building and buy necessary tools for doing the work properly. With the exception of the foreman, all our workmen are students in our high school. They have learned to set type, do press-work and bind. Give them the tools, and they will do as neat work as any in China. They are thus earning their education. They work well and cheaply. The press will be self-supporting and pay a good interest upon the capital as soon as we have equipment.

Business men, you can make no better investment of your money. It will not be thrown away here, but planted. It will grow, and bear fruit in an educated Chinese church. It is a plain business proposition that I here place before you. The plant I ask for will keep itself up and add ten per cent. annually for enlargement, if needed. The several Bible and Tract Societies are ready to help us print our books at market rates. But we must be able to do marketable work.

We want one hundred friends to send us \$20 each. Those who cannot send so much can get others to add to their own contribution. The Missionary Secretaries endorse our appeal. A full account of what we do with your money will be printed and forwarded to you, and a photograph of the new building, when completed. Dr. H. K. Carroll, 150 Fifth Avenue, New York city, will gladly receive and forward all contributions you send him for this purpose.

A GLIMPSE OF METHODIST MISSIONS IN CHINA

REV. FRANCIS E. CLARK, D. D.

I AM glad to add my testimony to the splendid equipment, noble service, and the undaunted spirit of the Methodist Episcopal missionaries in China. Having left North China just before the Boxer uprising, I had an opportunity of seeing something of these brave men and women at their post in most troublous times, and though I rejoice to hear that none of them met a martyr's death, I know that many of them—all of them, I believe—had the martyr spirit.

One thing that I was impressed with in different parts of China was the generous equipment of the Methodist Episcopal mission stations, often in happy contrast to some of the other boards who were working in the same fields. As a rule the Methodist missions, it seemed to me, had better school buildings, better houses for their missionaries, larger churches, than the other societies, and the missionaries seemed to be more generously sustained as to salaries and resources to draw upon for their work. I think this happy result is due in part to the fact that the missions of the Methodist Episcopal Church have been more concentrated,

and that large stations have been built up and centres of influence thus acquired. Other boards may have spread out their resources over more territory, but the results, as seen by one who is spending but little time on the field and who cannot pretend to give any infallible judgment in regard to the matter, is surely in favor of this concentration of effort which impresses not only the passing traveler, but the natives as well, and gives them an idea of the power and resources of generous Christianity.

This is notably true in Foochow, Shanghai, Tien-Tsin, and Peking, in all of which centres the Methodist missions are admirably sustained and are doing a most important and far-reaching work.

I would like to mention the names of all those whose good work I saw both in southern China and in the north, but in order to do that I would have to call the roll of most of the Methodist missionaries in the Middle Kingdom.

I was particularly impressed with the work of the college in Foochow. The students whom I addressed seemed an unusually intelligent and able set of young men. They will make their mark upon China. The great Methodist Church in Foochow opened its ample doors to the Christian Endeavor convention, and the reception in the homes of the missionaries as well as in their churches was most cordial and fraternal. So it was in Tien-Tsin and Peking.

The largest church in Peking was the beautiful Methodist sanctuary which would do credit to any city in America, while the Methodist University of Peking, though it has not as yet the buildings and endowment for which it hoped, gives promise of being one of the great factors in the regeneration of China. If what I hear is true, there is now scarcely one stone left upon another of the university. The beautiful church is also wrecked, I hear, but from the ashes and ruins a new university and a new church will arise, for the indomitable spirit of the missionaries, which even a casual acquaintance with them reveals, will not allow the work to lag.

In Tien-Tsin the Christian Endeavor convention was also held in the Methodist Church, and a warm, earnest Methodist spirit pervaded it, while the hospitality of the individual missionaries was unbounded, as it was also in Foochow and Peking.

A church that has such men and women on the field is indeed to be congratulated. In large measure this can all be said of the missionaries of the other denominations. Especially in North China they seem to have been baptized anew with the Spirit of God, as though God knew the fiery trial through which they were about to pass, and had prepared them in spirit before the furnace door was opened. Out of all this tribulation may new and larger blessings and successes come to the noble bands of missionaries in the Celestial Empire!

Boston, Mass.

—The times that make us weakest and that force our weakness most upon us, and make us know how weak we are, those are our coronation days. — *Christian Intelligencer*.

LINCOLN'S ANNIVERSARY

SECRETARY WILBUR P. THIRKIELD.

IN imperishable bronze, on the shores of Lake Michigan, stands, in simple majesty, a worthy memorial of Abraham Lincoln. St. Gaudens has fairly made the unbreathing bronze to speak (to the beholder) of the unyielding integrity, the tireless patience, the heroism and tenderness of this matchless American.

This memorial in imperishable bronze is good. My plea is for a living memorial—one that indeed breathes and speaks; a memorial in the redeemed black and the uplifted white man of the South whom Lincoln liberated. May not our best memorial to this great emancipator be found in finishing the work that he, by his life and work, began?

Booker Washington, in simple and pathetic utterance, has thus put the work that Lincoln did for black and white:

"You ask one whom the great emancipator found a piece of property and left an American citizen to speak of Abraham Lincoln! My first acquaintance with our hero and benefactor is this: Night after night, before the dawn of day, on an old slave plantation in Virginia, I recall the form of my sainted mother, bending over a batch of rags that enveloped my body, on a dirt floor, breathing a fervent prayer to heaven that 'Marsa Lincoln' might succeed, and that one day she and I might be free. Be it far from me to revive the bitter memories of the past, nor would I narrow the work of Abraham Lincoln to the black race of this country; rather would I call him the emancipator of America—the liberator of the white man North, and of the white man South; the one who, in unshackling the chains of the Negro, has turned loose the enslaved forces of nature in the South and has knit all sections of our country together by the indissoluble bonds of commerce."

Thus in a peculiar and emphatic sense the name of Abraham Lincoln stands for the mission represented by the Freedmen's Aid and Southern Education Society. We ask all the churches to observe the Sunday nearest the birthday of Abraham Lincoln—February 10 this year—in the interest of our missionary work in and for America.

Our work is thoroughly evangelical and practical. The great majority of our graduates go forth as Christian teachers, physicians and ministers. We train the leaders and teachers of the people. Four of the graduates of Clark University are now heads of departments at the famous Tuskegee school.

The students are trained to self-help. Last year they gave toward their education in our schools, \$58,079.28. Our work is hampered by a debt. The General Committee has authorized the raising of \$100,000 as a thank-offering to rid the Society of debt. We do not ask for two collections. We do plead for liberal offerings on this Lincoln's Birthday anniversary from all the churches and Sunday-schools. Is it asking too much that one collection, this year from our Sunday-schools, be given for the education of the teachers and helpers of the desperately poor and ignorant children of our Southland? The achievements of this organization furnish a telling appeal to every giver to missionary work. Take the outcome of a single year. With contributions of \$91,000 through the regular Conference collections, 40 schools were maintained, nearly 500 Christian teachers were employed, and 10,016 students were brought under the enlightening and redeeming influence of our institutions. Is it any wonder that Bishop Hartzell was led to say at our last board meeting, on January 8, that "No society in the church has accomplished in actual results, intellectually, morally or financially, what this Society has done in proportion to the amount of money it has received."

Cincinnati, O.

NATIVE PREACHERS IN INDIA

BISHOP THOBURN.

SOME ten years ago Mr. Moody, on a memorable occasion at Northfield, made an appeal for funds to support pastor-teachers in our mission in India, and received no less than \$3,000 in response to his call. In making his appeal Mr. Moody stated that the small sum of \$30 would suffice to support one of these men and his family. It had been explained that the men called pastor-teachers were for the most part recent converts, barely able to read, and only capable of giving elementary instruction to people of their own class. At that time our great movement in North India was just beginning to gain headway, and the large sum received through Mr. Moody's appeal proved not only helpful for the time being, but became the means of effecting a wide extension of the work. An account of the meeting at which the money was contributed was widely published throughout the country, and attracted much attention. One happy result was that many persons were stimulated to follow the example thus set, while others were led to inquire concerning the situation in India and induced to advance the work in various ways. Without any definite information on our part, an impression was thus widely created that a native preacher could be supported in India for \$30, and this impression prevails to the present day.

It is true now, as it was ten years ago, that \$30 will support a man of the above class with his family for a year, but it was explained at the outset that this man could not be expected to continue long living upon so small an income. When they are first converted they have no books, have never seen a newspaper, have spent nothing in educating their children, and the clothing of the little folks probably does not cost more than fifteen or twenty cents a year for each child; in other words, they live in a state not only of great simplicity, but in what would be considered in this country as absolute poverty. If the man thus employed proves a faithful Christian—which will soon become apparent—he will wish to improve in his style of living; he will wish to buy a book now and then; he will wish to take our weekly paper, which will cost him fifty cents a year; he will dress his family better; in short, he will illustrate, what is everywhere true, that civilization adds to the expensiveness of living. Hence, after one of these brethren has preached, say for three or four years, his pay must be somewhat increased. If he advances rapidly, he will be taken from a remote hamlet and put in a town where people live in brick houses, and his expenditures will, of course, increase very materially when this change takes place; and in the course of five or six years it frequently happens that the man who begins on \$30 a year requires \$50 in order to live in moderate comfort. It would be unwise to the last degree to find fault with this tendency. Christianity is destined to lift up the human race, and we should rejoice rather than find fault when we see this splendid law of our religion illustrated by an improvement of this kind in a Christian family.

The reader can now see at a glance that it will be impossible for us to carry on a work as extensive as that which was first planned on the same amount of money with which we undertook our task. It is also apparent that the average salary of a native preacher in India cannot be estimated at \$30. We have, and for many years may expect to have, new workers who will begin at that figure; but, on the other hand, those who wish to support a preacher in

Southern Asia should understand that the larger the sum allowed by them the greater the probability that they will get an intelligent man, and one with some experience, to represent them in the mission-field. In fact, the salaries of our native preachers and teachers vary extremely. While large numbers begin at \$30 a year, we have others who live in cities, who are intelligent and cultivated men, who read both newspapers and books, who educate their children at boarding-schools, and who require for a very moderate support from \$100 to \$200 a year. It is very true that not many get the latter figure, but as the years go by it is quite certain that an increasing number will rise to a position where it will be necessary to give them even more than this. Of course we may assume that with the improvement in the condition of a Christian community, an increasing number of our preachers will be supported by their own people, but it must be borne in mind that while many are moving upward in the scale of civilization, we are constantly bringing in more of the simple people of the villages who are utterly illiterate, and among whom the cheaper men will be needed, at least for a whole generation. We have now had experience enough to make it clearly evident that in no way can missionary money be better applied than in the support of men and women who are engaged in the direct work of gathering in converts and training them in the Christian faith, and I would not for a moment counsel any one who is supporting a preacher on \$30 a year to think that his work is not important; but I would suggest that where the donor is at all able to do so, it would be in many ways better and more satisfactory to increase the sum to \$50 at least.

MY FATHER'S HOUSE

My Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But He keeps house, and makes it home,
Whichever way the children come.
Plenty and peace are everywhere,
His house within;
The rooms are eloquent with prayer,
The songs begin.
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.
The Father's house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—Marianne Farningham.

SINS OF NEW THEOLOGY

WHEN Noah first told the antediluvians that if they did not mend their ways they would all be drowned, it was new theology to them. But they thought they knew too much to be fooled by it.

When Joshua marched seven times around the walls of Jericho, at the head of Israelites blowing trumpets, the music was set to new theological tunes.

When Goliath and David held their little preliminary dialogue, before falling to, Goliath cursed David by his (Goliath's) gods. That was the old theology. David did not do any cursing, but he told Goliath about the true, the living God. That was new theology.

Daniel was cast into the den of lions because he would not worship according to the old theology. When the king found

Daniel was unhurt, and asked him how it happened, Daniel explained that the Lord had shut the mouths of the lions. That was new theology.

The whole story, recorded in the Four Gospels, the story of Jesus Christ's public ministry, and of the fierce and at length death-dealing opposition and hatred felt for Him by the scribes and Pharisees, is nothing more nor less than the story of conflict between old and new theology.

When St. Paul and his companions were wrecked on the coast of the island of Cyprus, and they were warming themselves by a fire which the hospitable, though barbarous, people had kindled for them, a serpent came out of the fire and fastened upon Paul's hand. Then they said, those hospitable barbarians, that Paul, no doubt, was a murderer who, though he had escaped the sea, vengeance would not permit to live. That was old theology. But Paul shook the reptile off and felt no harm. Then they changed their opinions and became believers in the new theology.

The Judaizing Christians said that the Messiah had been sent only to the people of Israel, therefore all Gentile converts must be circumcised. That was the old theology. But the greatest of the Apostles said that in Christ all were to be on an equal footing, there should be neither circumcision nor uncircumcision, but a new creature. That was new theology.

Augustine's "Civitas Dei" (City of God) was the new theological classic of the post-apostolic church.

Chrysostom in Constantinople and Savonarola in Florence were hated and persecuted, by believers in the old theology, for preaching the new.

Huss and Tyndale and Wickliffe were martyrs to new theology.

Martin Luther nailed on the door of the church in Wittenberg 95 theses, containing new theology.

The Puritan doctrine that none are fit to be members of the church of Christ save such as give credible evidence of saving faith, was the new theology in the English Church which led to the founding of New England.

John Bunyan wrote "The Pilgrim's Progress" in Bedford jail, whither he had been sent for preaching new theology.

John Wesley's new theology stirred up the greatest, most far-reaching, most enduring, religious movement of the eighteenth century.

The revivals under Jonathan Edwards came about from the preaching of new theology. So did the revivals of a later date, under President Finney.

Lyman Beecher, whose preaching in Boston, in the Hanover St. Church, is now mentioned with pride by believers in "the good old way," was bitterly assailed all his life by the "orthodox" divines in his own denomination for preaching new theology. So was Albert Barnes, whose commentaries on the Bible have been used by more Sunday-school teachers, probably, than those of any other man. So was Horace Bushnell, whose "Christian Nurture" may also be said to have created the modern era of family religion, and whose "Sermons for the New Life" have given inspiration to pretty nearly every soul-winning preacher of the present day. So was Phillips Brooks, who did more than any other man did in the latter half of the nineteenth century to stem the tide of agnosticism and religious indifference. — *Boston Advertiser*.

— Pass smoothly over the perverseness of those you have to do with, and go straight forward. It is abundantly sufficient that you have the testimony of a good conscience toward God. — *John Wesley*.

THE FAMILY

"THE BEST THINGS HAVEN'T HAPPENED YET"

MRS. ANNIE E. SMILEY.

[Suggested by a thought in an address given by Prof. G. Stanley Hall, of Clark University.]

The world is old, but the heart is young,
And its sweetest songs are yet unsung.
Earth's richest treasures are yet unsought,
Earth's bravest battles are yet unfought.

As we slowly mount earth's heights sublime
We read these words, on the walls of time:
"No room in this age for the drone or shirk,
For the need of the world is honest work."

Down deep in the earth, in the blackened soil,
Shut out from the light does the miner toil.
But see! at the sound of each ringing blow,
How the factories hum and the hearth-fires glow!

A black-browed man, in a humble room,
Sits patiently tending an ancient loom.
But see, from his hand what hues arise
Of tapestry, rich in Eastern dyes.

The farmer wakes with the earliest light
And toils in his fields from morn till night.

No king could a worthier service yield,
"For even the king is served by the field."

With a disc of glass in his careful hand
As he fashions a lens, see the master stand.

His work is finished, and, mounted on high,
A mighty telescope sweeps the sky.

On a steel-clad ship, with the foe in sight,
Men stand, and their faces are set and white.

"General quarters!" rings out the cry,
And they spring to their places, to do or die.

Then work and win, for the world is wide,
And its doors will open on every side.
Look not on the past with a vain regret,
For "the best things haven't happened yet."

Lowell, Mass.

Thoughts for the Thoughtful

I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry
But I have had the day.

Yes, I have had, dear Lord, the day.
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.

— Dr. S. Weir Mitchell.

I never was afraid of any but the almost Christians. — Wesley.

Let not our prayers and praises be the flashes of a hot and hasty brain, but the steady burning of a well-kindled fire. — C. H. Spurgeon.

It is really not necessary that, in order to assist in serving humanity, one should migrate to some new locality and advertise his purpose, either *viva voce* or in the press. To do good should be the spiritual condition, and not in the least a matter of geography. — LILIAN WHITING, in "The World Beautiful."

Every human life has its two supreme dates, but within their narrow limits lies, for the most part, only harmless, useless, futile living. To the great world, praying

and working and fighting its way into eternity, it matters very little whether, for most of us, those dates are close together, or seventy years apart! Only once in a while a single life lifts itself up between its two dates and towers against eternity like a mountain against the sky. We, on the plains, look up and wonder and gape at it; like the mountain, the life is so full of detail that to paint it we must either take a bit here and there — a fall of sparkling water over a precipice, the gash of a black ravine, a shining, snow-capped peak — or else we must go far enough back to see it as a whole in large and simple lines, and so lose the marvelous detail of it all. — MARGARET DELAND, in *Harper's Bazar*.

The English discoverer, Drake, and his men from the top of the Isthmus of Panama saw below them westward a placid sea so fair and still that they called it the Pacific Ocean. It was a calm day and the sea appeared smoother because of the height from which it was seen. It is easy to profess to enjoy peace on fine days when we are high above all trouble; but our test must be when we are in the midst of the waters, when the waves thereof roar and are troubled. Is it Pacific Ocean then, or do we find, as may be those early adventurers did, that it was too hastily named? — Rev. Daniel Steele, D. D.

Trouble we must have. It is a covenant blessing. By this we live. But it is an environment only. All may be quiet in the deep dark centre of our being, and there, peace may abide. A day in foreign travel is often recalled. On the island of Malta the sun shone, among the trees the birds sang, and the gardens along the way, spread out on their rocky beds, were as fragrant as they were fair. Yet there was a storm on the sea. In the harbor of Valetta the ocean vessels were rocked by it as the cedars on Lebanon by the passing tempest. Great waves smote the rock-bound coast, and the sound of the breakers was heard all along the outer edge of the ancient Melita. What mattered that so long as it was calm and bright on the island itself, and on it rested the smile of heaven? So the Christian often lives in the environment of trouble. Storms are abroad. Temptations crowd upon him. Enemies are thundering at the gates. But all may be, all ought to be, peaceful within. Why not, when Jesus says, "Let not your heart be troubled, neither let it be afraid?" — REV. ROBERT F. SAMPLE, D. D., in "Christ's Valedictory."

Comfort results from real excellence and strength. The men may be unknown who forge the anchor for the ship. Through heat and smoke and wearying din the work is carried on. No flaws are allowed to mar the workmanship. A single brush of paint might cover up any such defect; but the men are doing good work. What if a bubble were left in the welding — the owner of the ship could not detect it under the paint. The huge contrivance is finally transferred from the foundry to the ship. There it rests, admired by crew and passengers voyage after voyage. Perhaps for months it is never wetted by the waters of the seas, except as they are sweeping the deck in heavy gales. The ship holds the monster fabric that was made to hold the ship. The men clean it of rust as though it were some showy thing, until the day of heaviest tempest comes. Against winds and mountain waves the trembling monarch of the ocean becomes a toy, as impotent as the tiny boats that childhood sails in glee. It is then the order is given to cast from its carriage the long-unused workmanship.

In such a moment everything depends upon that single anchor. The terrific gale tautens the massive cable as though it were a thread in more than a giant's grasp. In vain the tempest shrieks through the cables of the ship as if they were strings of some Aeolian harp built by furies. The rolling mountain waves lash themselves into spray white as the shroud they threaten for the tossing ship. Faces of those longing for home are almost as colorless as the surfs outside. The captain's skill and courage are useless; he only watches in hope. It is the conflict of the anchor against the tempest and the sea; but the anchor holds. Had there been a flaw, the splendid ship must have sunk to where the anchor held its mighty grip.

The anchor was the comfort of the ship. The comforters were the makers of that flawless anchor. The comforted were they whom the anchor saved. The anchor, like the ship, has become a thing of surpassing beauty. There is no comfort where there is not strength. — D. O. MEARS, D. D., in "Inspired through Suffering."

Lord, when dull winter comes upon the earth
Let not my heart in barren sorrow pine;
Give me love's harvest in the frozen dearth,
And let Thy clear love shine.

Suffer black frost and sleet and drifting snow
To kill each poisonous root of sin;
But shelter roots of good, and make them grow
By genial warmth within.

And as in wintry days, about the place
Where Thou hast planted for Thyself a tree,
Its sun-warmed bark thaws out a little space,
Let Thy love work through me!

— ISAAC OGDEN RANKIN, in *Congregationalist*.

THE RISE OF THE NICHOLSES

JAMES BUCKHAM.

THE Nicholoses were in a depressed condition — there could be no doubt about that. They had been growing poorer and poorer ever since Mr. Nichols died, which was natural enough, to be sure, in the case of a widow with six children, none of them, until recently, old enough to earn a cent of money, but all blessed with good appetites and the healthful vigor that makes short work of cheap clothing. And poverty, when it is so marked and long continued as to become depressing and discouraging, brings other evils in its train — shiftlessness, neglect, dirt, loss of self-respect, loss of courage, and in general a relaxed hold upon the best and most improving things of life.

These final and most unfortunate results of poverty the Nicholoses had not escaped, though for years the hard-working widow had fought them off. But at last her courage gave out, and she struggled no longer to maintain an air of respectability. Her little place ran down. Her children played in the street, ragged and dirty. Her own personal appearance began to go against her, and often prevented her getting the work upon which the whole family depended for subsistence. And, as the quality of work itself is determined largely by the spirit in which it is done, Mrs. Nichols seemed to lose much of the neatness and thoroughness and dispatch which had formerly characterized her paid service, so that her labor was less and less in demand. This, of course, added to her discouragement, until, finally, she ceased to look for work, and the family was in danger, as the saying is, of "coming on the town."

It was at this juncture that the benevo-

lent ladies of the little Union Church in the village took hold of the case and strove to right it. They began by sending a "visiting committee" to "see" Mrs. Nichols, and spy out, as it were, the leanness of her land of poverty. The committee recommended an immediate consignment of supplies.

Now the trouble with Mrs. Nichols was that she had lost heart, and, poor woman, what she needed was to have the heart restored to her. That is what we all need when life begins to go backward with us. Charity is, or ought to be, a kind of yeast put into the bread of life to work there and raise and lighten it. But we are too apt to bring the whole baked loaf and fling it in at the door. These good church ladies, as so many have done before them, chose ready-made charity in their dealing with the Nicholises. And for a wonder it fitted and supplied the need, as the sequel will show. But, let it be remembered, it is the exception that proves the rule a rule, and not a theory.

The morning after the visit of the church committee a large basket was left at Mrs. Nichols' door. Upon being uncovered, it was found to contain a generous supply of eatables of all kinds, from raw meat to cookies, and some loose garments for little girls. Mrs. Nichols mechanically and in an absent-minded way cooked a savory breakfast — and then, suddenly, while the eager children were standing around snuffing and smacking their lips, took off the stove-covers and slid the whole repast into the hungry fire! Then she sat down in the rocking-chair and had a good cry, in which she was vociferously joined by every one of the six children, from fourteen-year-old Lucinda down to baby Ned.

"O ma! why did you do it?" sobbed Betty, the "middle girl." "It smelt so good, and I am hungrier now than ever. Oh, dear!"

Mrs. Nichols rose up as suddenly as she had sat down. She took the basket containing the remainder of the church donation, carried it outside the yard, and dropped it in the grass. "There it sets," she remarked, determinedly, as she re-entered the house, "until some one comes after it. Don't one of you young ones touch it!"

Then Mrs. Nichols went down cellar, brought up the last of the potatoes and a chunk of pork, and cooked her hungry children a meal which satisfied the region below the palate if it didn't the palate itself. After breakfast she rolled up her sleeves and confronted her brood. Fire was flashing from her eyes, and there was more color in her cheeks than there had been when she was a girl.

"Look here," she said, cutting every word off crisp and clean with her lips, "look here, Lucinda, and the rest of you! There's been enough moping and loafing in this house. It's got to stop! We're going to rise up again, we Nicholises, right off. And we're not going to be pulled up nor pushed up. We're going to step up ourselves. We're going to eat our own victuals and wear our own clothes. We're going to be independent, if we have to live on woodchuck meat and take tucks in our skins to keep our bones in.

Mind now, so long as the Lord gives us health and strength and the power to work, nobody is going to say that the Nicholises were supported by any church. We haven't been yet, and we *won't* be! And we're going to take the first step up today. Lucinda, you and Agnes get the five-quart pail and go out and pick it full of blackberries; and don't you come home until you do. Betty, you're a good hand to fish. You go down to the brook and catch a mess of trout for dinner. Emma, you stay at home and take care of Lucy and the baby. I'll wash the dishes, and then I'm going up to the house on the hill to see if I can get some washing from the summer boarders."

That was the beginning of the rise of the Nicholises. Some one has said that there are two ways of being brave: one is not to be afraid in the first place, and the other is to get mad. Mrs. Nichols' spirit was restored to her in the latter way, unregenerate as it may seem. But doesn't the Bible say that the Lord makes even the wrath of men to praise Him?

The graceless young son of one of the ladies of the church committee, approaching the Nichols' house on his way to school, seized the opportunity afforded by a strange spectacle to return home in great excitement. "Ma!" he cried, "the Nicholises set that basket of grub and clothes out into the road, and the fellows have taken them wrappers of Julia's and stuffed 'em with grass and hung 'em on posts — I saw 'em doing it — and they look awful. I was 'most scared to go by. I guess pa'll have to go out and gather 'em up."

It was indeed considered expedient for the donation of the church to be recovered at once, but the story got into the county paper, nevertheless, and was of great though unsuspected assistance to the Nicholises in reclaiming the hill of prosperity and self-respect. Everybody laughed and admired Mrs. Nichols' "spunk," and provided work for her when they could.

And so Mrs. Nichols got back her lost heart in life — and it was a heart so full of sturdy and aggressive pride that it did people good to watch the manifestations of it. In six months' time the little house was repainted and the fence straightened up. Everything about the place was once more as neat as a pin. The children appeared in new clothes of the latest cut and most conspicuous pattern. Even tiny Ned was rigged out in a diminutive golf suit with plaid trousers and red stockings! And pretty soon a broad and approving smile went through the community when Mrs. Nichols purchased upon instalments a finer parlor organ than the one in the church, albeit there had never been a Nichols within the memory of the oldest inhabitant who could distinguish "Old Hundred" from "Way down on the Suwanee River" — except by the words. But that the organ was a good thing to have in the house was proved by the fidelity with which the Nicholises dusted and polished it every morning, and gave it the place of honor directly opposite the front window of the parlor.

And, last and best of all, the Nicholises hired a pew and came to church every Sunday morning, rain or shine, with their best clothes and bright faces, a constant testimonial to the reviving work of char-

ity in that parish. And yet, strange to say, the church ladies seldom referred to the extraordinary rise of the Nicholises as an example of well-applied benevolence. Perhaps it was because some new but not yet quite luminous light was shed by it upon the sociological problems of a country church.

Melrose, Mass.

THE GIRL WHO MENDS

ADELAIDE L. ROUSE.

THE girl who has deft fingers and a skillful needle can command a very fair income by going from house to house as a mender. Many people, who have more money than time, will be glad of her services. Business women, especially, who need to wear their clothes as long as possible, and yet have no time to spend on repairs, will be good customers.

The girl who mends should be able to do everything, from darning stockings up to precious lace. If she has a "knack" for millinery, so much the better for her. She can pinch a hat frame here and there, steam velvet, curl feathers, and concoct a very fair-looking hat out of material on hand.

Perhaps one of the things which she will be called upon to do oftenest will be replacing skirt bindings. This may seem a very simple matter, but it really requires a good deal of skill to do it neatly. After the old binding is removed the skirt should be shaken and brushed, then carefully pressed before the new binding is basted on. Sometimes it is necessary to remove the hair-cloth or other stiffening and replace it by new.

If the mender can make a good-fitting collar and a neat cuff, the business woman will call her blessed, for many a half-worn gown may be renovated in this way.

Of course she must be able to make a neat darn where a darn is necessary. She must know how to draw out threads of the material, and do her work so skilfully — to borrow a word from the artists — that the stitches will not show. She may be called upon to darn stockings, and no doubt will be expected to freshen up gloves. The expert darning uses cotton for glove-mending, never silk, and she has a skein of all possible shades from which to choose the exact one which matches the gloves.

The mender must not be above cleaning gowns, and she may even have to polish shoes and sew on buttons. She must be ready to do anything and everything if she aims to make a complete success of her business. Some women will turn their entire wardrobes over to her, expecting to have them put in complete order.

As the girl who mends is liable to find a poorly equipped work-basket, she would better carry a bag, holding a complete sewing "kit." This should include thread of various colors, needles, sharp scissors, glove thread and needles (short ones for this work), darning cotton, benzine for cleaning, shoe buttons, a good stiff whisk broom, and a soft brush for velvet.

The flat-iron is a great ally of the mender. She uses it to press a darn ever so neatly, steams velvet by covering the iron with a wet pad and drawing the velvet over it, presses out veils, etc.

The efficient mender can command from a dollar to a dollar and a half a day, depending upon the locality. A modest card in the newspapers will announce her business, or she can leave cards with dress-makers, who will not hesitate to recommend her, as her work does not conflict with theirs. Her best recommendation, however, will come from pleased customers,

and the probabilities are that she will have all the work she can do.

An enterprising woman in any "sizable" town would do well to start a mending bureau and send out workers by the day, paying them a fixed price, and keeping a small profit for herself. This bureau might have several departments, such as millinery, darning, lace-mending, etc. An enterprise of this kind needs no capital to start with, and its headquarters could occupy a very small space.

Athens, N. Y.

LETTICE

In the vale of the Cornwallis
Lettice lies asleep,
And the tides forever moving
All about her creep.
And the five sea-rivers flowing
Day and night, keep coming, going,
But they rouse not little Lettice
From her sleep.

Through the marshes of Cornwallis,
Through the rusty red,
Slips the sea his shining fingers
All about her bed.
And the zigzag birds are stringing
Up about the bleak Cornwallis,
And the sad brown grasses singing
Round her head.

Little Lettice was my sister,
And we used to play
On the hills and by the beaches,
In the salt sea-spray.
Lettice loved the squirrel's chirring
And the crumpled leaves a-stirring
In the vale of the Cornwallis
All the day.

Bushy-Tail is now beside her,
Hands upon his breast
As I crossed them when he followed
Lettice to her rest.
Soon the young corn will be shooting
In the vale of the Cornwallis,
And the white-throats will be fluting
By their nest.

Soon sea-lavender will purple
Avon's reedy shore,
And the gray marsh rosemary
Fill the dikes once more.
Lettice, Lettice, will you listen
When the buds begin to glisten
In the vale of the Cornwallis
By your door?

Lettice, like the flowers, is sleeping
Underneath the snow,
But I think that she will waken
When the twin-flowers blow,
And that we shall roam together
Through the vale of the Cornwallis
As we used in sweet blue weather
Long ago.

— FLORENCE WILKINSON, in *Independent*.

"The Shune o' My Sow!"

IN George Macdonald's "Heather and Snow" the character of Steenie is strange and lovable. As the far country people quaintly put it, "He is not all there," but those who know him through the author's inimitable portraiture exclaim with his sister, "The Lord's gowk's better nor the warl's prophet," and appreciate his mother's words, "They ca' ye an idiot, div they? Well, be ye or no, ye're ane o' the babes in who's mooth He perfecteth praise."

Steenie knew Jesus Christ, and was in love with "the bonny Man." Amid the flights and caprices of a disordered imagination, he never forgot that one day he would see Him whom he loved. But meanwhile he had a great grief; but for his feet, he could soon leave the shadows and uncertainties of earth, and find the bonny Man who would make all things right.

"My feet's terrible heavy the night, Kirsty," he cries to his sister. "Gien it wasna for them, the lave o' me wud be up and awa. It's terrible to be hauden doon by the feet this gait!"

Wise Kirsty says: "We're a' hauden doon the same gait, Steenie. May be it's

some waur for you 'at woud sae fain gang up nor fer the lave o' us at 's mair willin' to bide a wee; but it'll be the same at the last when we're a' up there thegither."

One day Steenie is telling his mother some of his fancies about the muckle angels, and breaks out into his yearning complaint: "Eh, me! Gien I cud but get rid o' my feet and win up to see!"

"What for yer feet, Steenie? What ails ye aye at yer feet? Feet's gey usefu' kin o' things to craturs, whether gien them in fours or twas! The fac is, your feet's by ordinar sma', Steenie, and can add but unco little to your weicht!"

The lad's explanation of his fancy unfolds a beautiful lesson for us: "They're fine heumblin things, a body's feet! But, eh, it'll be fine wantin' them! . . . But, 'deed, I got my information about the feet o' fowk frae naegate in this warl! The bonny Man himsel sent word about them. He tellt the minister 'at tellt me, ance I was at the kirk. The bonny Man tellt His ain fowk first that He was gaein' awa in order that they michtna be able to do wantin' Him, and bude to stir themselves and come up efter Him. And syne He slippit aff His feet, and gaed awa up until the air. And ever sin syne He comes and gangs as He likes. And efter that He tellt the minister to tell hiz 'at we was to lay aside the weicht that sae eazy besets us, and rin. Now, by rin He maun hae meant rin up, for a body's no to rin frae the deevil, but resist him; and what is't that hands onybody frae rinnin up the air but his feet? But He's promised to help me aff wi' my feet some day, think o' that! Eh, gien I cud but get my feet aff! Eh, gien they wad but stick i' my shune, and gang wi' them whan I pu' them off! They're naething after a', ye ken, but the shune o' my sow!"

Perhaps there is no one of us who love the bonny Man who does not at some time cry with Steenie, "Eh, gien I cud but get my feet aff!" We catch glimpses of the Better Land, and long to be away. But our feet are earth-bound, and we must bide a wee.

Now, Steenie had not, by reason of his infirmities, learned how to serve another's need, and until that sweet lesson was conned, he wore the shune of his soul. One night, when a terrible storm was raging on the mountain-side, he made as if he would leave the house, and to his mother's loving anxiety he made answer: "Ye dinna ken, not yet do I, what to mak o' me — what wits I hae and what wits I haena; but this ye'll alloo, that for onything ye ken, the bonny Man maun be cryin upon me to gang efter some puir little yowie o' His, oot her lane i' the storm and the night!"

So the Lord's gowk went out on his two feet, and found the little yowie, and then, in the darkness and the cold, came face to face with the bonny Man, laid aff his shune, and ran up the shining way.

Eh, but we long to see the bonny Man! Our feet are heavy. The shoes of our souls encumber and delay us. But has the Word no comfort for us since He, too, walked with the feet of a man up and down the rough ways? Yes, yes! "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, . . . that saith unto Zion, thy God reigneth!"

The bonny Man has need of us on the earth. Let us not cry "here in this body pent," but rather rejoice that our souls, Spirit-led, sit in holy vehicles that speed hither and yon on His errands. There is many a "puir little yowie o' His, oot her lane i' the storm," and we cannot rin to her unless we be shod — with feet of flesh and with the preparation of the gospel of peace.

Weight of sin we must lay aside; but until we reach the Gate Beautiful must we wear the shune of our sowls, for so it pleaseth the bonny Man! — ADA MELVILLE SHAW, in *Western Christian Advocate*.

W. H. M. S. NOTES

— Mrs. D. L. Williams, corresponding secretary of the Woman's Home Missionary Society, is visiting the Industrial Homes in the South.

— The special Twentieth Century Thank-offering assumed by the W. H. M. S. is growing. It is hoped that the \$200,000 will not only be secured, but the desired number of new members and subscriptions as well.

— All friends of *Woman's Home Missions* are asked to remember that this paper is now published in New York city, and that all business communications relating to it or to *Children's Home Missions* should be addressed to Miss Mary Belle Evans, 150 Fifth Avenue, New York.

— Marcy Home in Chicago, Ill., is entirely free from debt — a monument to the faith and love of Mrs. Marcy, of Evanston, Ill. This Mission Home, under the care of the Woman's Home Missionary Society, is doing a work of great value and importance.

— The board of trustees of the W. H. M. S. has been offered by the Freedmen's Aid Society the permanent lease of a lot near New Orleans University. The offer will probably be accepted, and Peck Home, which was burned in January, 1897, will shortly be rebuilt.

— The serious question of the supply of deaconesses for the work of the W. H. M. S. can only be answered by the early building of Rust Hall. The National Training School accommodations in Washington, D. C., are far too limited, and the money for Rust Hall should be forthcoming at an early day.

— Dr. Drees, superintendent of missions in Porto Rico, is efficiently aided in this work in San Juan by Misses White and Horton, deaconesses sent out by the W. H. M. S. They report a great openness on the part of the Porto Ricans to receive the Gospel, and great need, not only material but spiritual, among the people.

— Thayer Home in Atlanta, Ga., had, last year, 25 girls in domestic training, 175 in sewing classes, 50 in cooking classes, and 16 learning dress-making. The expenses for the year, aside from the salaries of teachers, were \$1,820.75, and the income from boarding pupils, teachers and dress-making was \$1,173.83. This Home is one of the industrial homes of the W. H. M. S.

— The Bureau for the Oriental work in California has recently purchased a property adjoining the mission building at 916 Washington St., San Francisco, Cal. There is a small house on this lot, to which an addition will be made; and the Home thereafter will be used for both Chinese and Japanese women and girls. This work for our Oriental sisters is carried on under the intelligent and earnest direction of Mrs. L. P. Williams, secretary of the Bureau.

— An earnest effort is being made by the New England Conference W. H. M. S. to raise funds for a building in which to house the Medical Mission in Boston. This work was begun in 1894 by Prof. Harriette J. Cooke in three small rooms. It has now become so large that the rooms are too small for the clinics held every day save Sunday from 10 A. M. to 12 M. During a single month 559 patients were enrolled on the books of the mission. A young Italian lady from Rome, who was five

years in the Gamble Home in Cincinnati, has done excellent work as assistant nurse. She conducts Gospel services in Italian in the waiting-room, and her house-to-house visiting has been greatly blessed. Money given toward the new building will be counted in the Twentieth Century Offering of the W. H. M. S.

— The many friends of Miss Lucretia Gaddis, for several years superintendent of the Deaconess Home in Detroit, Mich., will be glad to know that she has returned from Europe in greatly improved health. She is now at Dayton, O., with her mother.

— The Nurse Training Department which is soon to be opened in connection with Boylan Home, Jacksonville, Fla., will receive students from any part of Florida, or from other States. Much interest has been awakened on the subject of nurse-training for the colored girls. Mrs. M. A. Brewster has given \$1,200 as her Twentieth Century Offering and in memory of her husband, to help forward this work. The new building will be named the "Brewster Nurse Training School."

— Miss Maria Clegg, who has been for many years a successful missionary to the Indians at Dulce, N. M., passed into the other life, Nov. 16, 1900. A New Mexican girl, whom she adopted some years ago, and who received thorough and excellent training, has recently been married to a Mexican preacher. The ceremony was performed by Miss Clegg's bedside. She leaves a little adopted Indian daughter, for whom she tenderly cared, and whose education will not be neglected.

— The Schessler Deaconess Home in Sioux City, Ia., is likely to become a centre of active Christian effort in northern Iowa. The home given by Mrs. J. B. Schessler cannot be occupied until next June, as it is rented. In the meantime, three deaconesses — Miss Humphrey, superintendent, Miss Carrier, a graduate nurse deaconess, and Mrs. H. L. Jenkins, the evangelist deaconess — are boarding in the city, finding ample opportunities for the work.

BOYS AND GIRLS

THE REVENGE OF WILLIE BROWN

WILLIE BROWN was, generally speaking, a pretty good boy, but, like most of us, he had one or two faults that often made people wonder how they ever could have loved him at all; and it is about one of these faults particularly that I want to tell you, so that if you ever meet a boy who has the same fault, you can tell him about Willie, and maybe he'll try to get rid of it as soon as possible.

First of all, I want to tell you what a nice, dear boy Willie was most of the time, so that you will see why we were all so sorry whenever he was naughty. He was a very kind boy, always, to all the dear little birds and the stray pussies and anybody's dog, and was never known to throw stones at any of them. Then, too, he always ran to mother at once when she called him the first time, no matter what he was playing, so that she didn't have to become tired calling and calling from where she was sewing. He would often go on errands for big Brother Rob without even asking for or expecting a penny for having done so; then, again, he was very kind and polite to Mary, the colored cook, and never so much as let her think that he knew her face was not white like his own. So, you see, he was really a very

dear little boy; that is why I am sure that you will feel just as sorry as we do when I tell you that Willie's worst fault was a very unlovely desire to "get even" with any one who would not do just as he wanted him or her to do.

Now it so happened that Willie was very fond of building bonfires out in the back yard, but he knew that mother would never permit him to light a fire when the wind was blowing very hard, for this might carry the flames across the back yard and set fire to the stables near by. One day when it was blowing very hard, and Georgie and Frankie Crane had come over to play, Willie somehow forgot — at least I think he forgot — all about what mother had said, although I am afraid that the way he stole into the house to get the matches, and then dropped out of the library window to the ground so that Mary would not see him *looked* very much as though he had remembered and then tried to forget it. However, just as he dropped to the ground whom should he see but Brother Rob coming around the side of the house with his wheel; and so, of course, he was caught and the matches taken from him; and, what is more, he was made to go up to the nursery and sit there for a punishment, while Frankie and Georgie were sent home.

Willie cried very hard, because he was angry, you see — and I think, too, that he was also very much ashamed, don't you? Brother Rob had said that he was a "sneak," and somehow that is an awful thing to be, because it is something that has neither truth nor honesty in it, and God loves only those things that have both truth and honesty in them. So Willie sat there at the window and drew letters on the window-pane and wondered how he could "get even" with Brother Rob. He never once thought that Brother Rob was quite right in taking the matches away and punishing him when mother was not there to do it; he thought only of how much he hated his brother at that moment and what he would like to do to him.

I am very sorry to have to tell you about all this, but perhaps you will understand Willie better if I do. So, one by one, all the little black thoughts crowded out the sweet white ones, and — well, I wouldn't have liked to see the inside of Willie's mind just then, would you? Presently the naughtiest, blackest thought of all pushed the others aside and stood before Willie, and this is what it said to him: "When Brother Rob goes out again, just you run out to the back yard and open the gate to Foxie's 'run,' and let him get away — that'll make Brother Rob sorry for calling you a sneak, see if it won't."

Now, Foxie was just a half-grown puppy, you see, and was always trying to jump over the fence and run away, but Brother Rob had made the fence very high, and so, no matter how hard he tried, he never could get out. It makes me very sad, indeed, to tell you that Willie listened to that naughty thought; and when Brother Rob went out again, he ran out to Foxie's house, when Mary wasn't looking, and held the gate open for him to run away — and so, off he went. Yes, he ran away, bounding along up the street, and when Willie saw the end of his yellow tail disappearing in the distance he be-

came suddenly very much frightened at what he had done and ran back to the nursery and crept under the sofa and lay very still.

Then, all the sweet white thoughts came trooping back as he lay there in the darkness, and one of them said to him very gently, "Willie, dear, how *could* you have done it when you knew how much Brother Rob loved Foxie?" And Willie remembered how Brother Rob had fed and watched over Foxie, and how he had built his run with his own hands, using all of his precious spare moments for it when he might have been playing ball or riding his wheel. So, little by little, the sweet white thoughts made Willie very sorry, and presently he began to cry very softly to himself.

When Brother Rob came home at night and found what had happened, of course he was very angry indeed, and he hurried out and searched all over the town for Foxie, but I'm sorry to say that the doggie was never found. Perhaps he enjoyed his liberty so much in God's beautiful world that he ran far away from home — so far, in fact, that he thought it too long a distance to think of returning, or perhaps some one found him and kept him because he did not seem to belong to any one else, and so Foxie stayed in his new home and forgot all about Brother Rob and Willie.

That night Brother Rob took Willie into his room and shut the door so that they might be all alone. "Willie," he said, sadly, "I have something to tell you, and I think when you hear what it is, you will be more sorry than ever for your naughtiness. You see, next month your birthday will be here, and Aunt Bessie wanted to give you a lovely present, so she asked me to help her in keeping it a great secret. Now, what do you suppose that present was to be? Well, it was to be *Foxie*! Just Foxie, and nothing else; so now you see, dear, what you have done. In trying to get even with me for punishing you for disobedience you have sent away your own present!"

Willie sat still for a moment in stupid amazement; then, when he realized all he had lost and how very naughty he had been, the sweet white thoughts made him put his arms around Brother Rob's neck and kiss him and ask his forgiveness. He was held tightly in Brother Rob's arms for a moment, while Brother Rob shut his eyes and said: "And, dear Jesus, help the sweet white thoughts to keep their place in Willie's mind always, after this, and never let the black ones drive them away again." — LOUISE D. MITCHELL, in *Christian Work*.

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THE SUNDAY SCHOOL

First Quarter Lesson VII

SUNDAY, FEBRUARY 17, 1901.

MATTHEW 26: 17-30.

REV. W. O. HOLWAY, D. D., U. S. N.

THE LORD'S SUPPER

I Preliminary

1. GOLDEN TEXT: *This do in remembrance of Me.* — Luke 22: 19.

2. DATE: Thursday afternoon and evening, April 6, A. D. 30.

3. PLACE: Jerusalem.

4. PARALLEL NARRATIVES: Mark 14: 12-26; Luke 22: 7-38; 1 Cor. 15: 23-26.

5. HOME READINGS: Monday — Matt. 26: 17-30. Tuesday — John 13: 21-30. Wednesday — Exod. 12: 21-28. Thursday — John 6: 48-58. Friday — 1 Cor. 10: 16-21. Saturday — 1 Cor. 11: 23-34. Sunday — Luke 22: 7-20.

II Introductory

The first day of unleavened bread had come. Preparation for the feast must be made. The disciples venture to intrude upon the seclusion of their Master, to inquire where He would eat the Passover. In reply, Peter and John were sent to Jerusalem, and mysterious but precise directions were given them. They would meet a servant inside the gate, carrying a jar of water; they would follow him to the house he entered; they would inform the "good man" that the Master desired accommodations for Himself and His disciples to keep the feast; he would offer them the upper room, the guest-chamber, and there they would prepare all things requisite.

Matthew omits the first incident, or interruption, of the feast — the washing of the disciples' feet. Some murmurs of jealousy among them as to precedence probably led to this impressive act of humility. But he does not omit the second incident — the announcement by Jesus of a traitor in their midst; the surprised, self-distrustful inquiry of each, "Lord, is it I?" the private designation of Judas, and the solemn declaration that the Son of Man indeed goeth, as it is written of Him; but over his betrayer would hang a woe so black and terrible that it would be good for him if he had not been born.

It is impossible to say how far our Lord conformed to existing usages in this last paschal celebration. Many of the customs incident to the feast were undoubtedly followed, but no prominence was given to literal observance. Nothing could be simpler — more free from pomp and parade — than His transfer of the elements of bread and wine into a memorial ordinance of loving and lasting significance. There was no need henceforth of the paschal lamb; its prophetic purpose would be fulfilled when He, the Lamb of God, should be offered once for all; and its retrospective meaning would not be lost by being merged into the new and more blessed festival. His broken body would find an appropriate symbol in the broken bread; and the wine poured forth would become the solemn emblem of His flowing blood — more potent to avert the wrath of Heaven than that which, sprinkled on lintels and side-posts, turned aside the destroying angel; more cleansing than that of bulls and goats which had no power to remove a

single guilty stain. And the ritual, too, was simple: "This is My body which is broken for you; this do in remembrance of Me." "This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

Ever since that memorable night, the church has remembered, with singular fidelity, this dying request of her adorable Lord. In all ages and in all lands His meek and trustful followers have gladly taken "this holy sacrament to their comfort," and honored it by an unbroken succession of observances.

III Expository

17. *The first day . . . unleavened bread* — the 14th of Nisan (Thursday), the day on which the leaven was removed from every house and the lamb slain. The Passover proper began after sunset of this day, that is, after the 15th began. *Disciples came.* — During Wednesday our Lord appears to have kept Himself in strict seclusion. *Where . . . eat the passover?* — In Bethany, which was permissible provided the lamb had been slain in the temple, or in Jerusalem. For the meaning of the word "passover," and the origin of the feast, see Exod. 12.

18. *And he said* — to Peter and John (Luke 22: 8). *Go into the city, etc.* — into Jerusalem. This direction, which is more fully given in Mark's account (14: 13), shows a preternatural foresight over even minute circumstances in the path of suffering that lay before Him. *Such a man* — possibly the Evangelist Mark, or Nicodemus, or Joseph of Arimathea; but as universal hospitality was the rule in Jerusalem on such occasions, there is no need of identifying the person. *My time is at hand.* — To the disciples this expression may have been wrongly interpreted as the time of His expected manifestation as the temporal king. *Keep the passover . . . with my disciples.* — The disciples would constitute a family, with Jesus as their head.

19, 20. *The disciples did, etc.* — They found the man, who showed them the furnished upper room. Then they provided the bread, wine and bitter herbs, had the lamb slain, etc., and returned to Bethany. *When the even was come* — probably about 6 P. M. *Sat down* — reclined, rather, on the *triclinia*, or couches. "In taking their places John reclined next to Jesus on one side; thus he might easily rest his head on the Master's bosom (John 13: 25). Judas sat near Christ probably on the other side, for Christ reached to him a sop or morsel (John 13: 26)" (Abbott).

21. *As they did eat* (R. V., "were eating"). — This was after the strife among the disciples for precedence (Luke 22: 24-30), and the washing of the disciples' feet (John 13: 4-12), and the solemn teaching (John 13: 12-20). *One of you shall betray me.* — The announcement was startling and saddening, but indefinite. It caused immediate self-examination on the part of many; it showed, too, that our Lord was perfectly aware of the treachery of one of His followers; further, it offered the traitor one last chance for repentance.

22. *They were exceeding sorrowful* — very naturally. They had their strifes and selfish emulations, but the disciples, as a whole, were guileless, honest, unsuspecting of any treason in their midst. "They would feel stunned, bewildered. 'One of you,' did He say? 'One of us?'" (Morrison.) *Lord, is it I?* — They questioned each other, as well as the Master. Says Dr. Abbott: "Their language expresses in the

original a much stronger negation than in our version, 'Surely, not I, Lord?'"

23. *He that dippeth* (R. V., "dipped") *his hand, etc.* — One of My trusted followers; one so near Me that he has just dipped a piece of the unleavened cake into the dish of *charoseth* (a sauce prepared of dates, figs, vinegar, etc.) which is within my reach, and to whom I shall give some of it presently; yea, "he that did eat my bread hath lifted up the heel against me" (Psa. 41: 9). According to John's account, this reply was given privately to himself (John), not publicly to the disciples.

24. *The Son of man goeth as it is written* — in such passages as the 22d Psalm, the 53d of Isaiah, and in all the sacrificial symbolism of the Old Testament economy Dean Plumptre notes that "these words are remarkable as the first direct reference of the coming passion and death to the Scriptures which prophesied of the Messiah." "The prophecy implied the purpose, but God's purposes include our freedom (compare Acts 2: 23)" (Schaff). "Judas was not a traitor because God foresaw it, but God foresaw it because Judas would be so" (Chrysostom). *Good . . . if he had not been born.* — Schaff calls this "a proverbial expression for the most terrible destiny, forbidding the thought of any deliverance however remote." Abbott, too, notices "the incidental confirmation of the doctrine elsewhere taught, that for the finally lost soul there is no redemption." And Whedon adds: "For if after millions of years he ascends to an eternity of happiness, he is a clear gainer in the balance of existence."

25. *Then Judas, which betrayed him.* — Judas, the betraying one, or traitor, the repulsive designation serving to distinguish him from the other Judas or Jude (Luke 6: 16). *Master, is it I?* (R. V., "Is it I, Rabbi?") — Says Farrar: "He had remained silent in the defiant hardness of contempt or the sullen gloom of guilt; but now — stung, it may be, by some sense of the shuddering horror with which the mere possibility of his guilt was regarded — he nerved himself for the shameful and shameless question, not asking, as the rest had asked, in the loving, reverent, 'Lord, is it I?' but with the cold, formal title, 'Rabbi,'

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is it I?" **Thou hast said** — the Hebrew and Greek expression for assent.

26. **As they were eating** — presumably, after the departure of Judas from the feast. If we accept the order of events as given in Luke, he was present, but the sequence of events in Luke is obviously not exact; from Matthew and Mark it is clear that he withdrew before the institution of the Supper. **Jesus took bread** — "to invite them to partake of a new supper" (Calvin). The bread was the unleavened cakes, or crackers, used during the feast. Henceforth it was to take the place of the lamb, as the symbol of His body broken for us. **And blessed** — in Luke, "gave thanks." The word Eucharist (thanksgiving) as the title of the Supper is as old as Justin Martyr (second century). **Break it** — an emblematic act (1 Cor. 11:24), which also gave a name to the Supper — "the breaking of bread" (Acts 2:42; 1 Cor. 10:16). **Take, eat; this is my body** (Luke adds, "which is given for you") — that is, *represents* My body, a common way of using the symbol for the thing symbolized. For instance: "That rock *was* Christ" (1 Cor. 10:4); "the three branches *are* three days" (Gen. 40:12); "this Agar *is* Mount Sinai in Arabia" (Gal. 4:25). From this formula, interpreted too literally, sprung the two heresies of transubstantiation and consubstantiation — the one insisting that the elements of bread and wine are, contrary to the testimony of the senses, changed *into* the veritable body and blood of Christ; the other maintaining that while the elements themselves remain unchanged, the literal body and blood are invisibly received *with* the elements by the communicant.

27. **He took the** (R. V., "a") cup. — Four (some say five) cups of wine were used at the Passover; it is supposed this was the third, called "the cup of blessing," partaken of after the blessing which followed the eating of the paschal lamb. Paul and Luke both say, "after supper." Gave it to them — in Luke, "Take this and divide it among yourselves." It is an unsettled question, but one of no great importance, whether Jesus himself partook of the bread and wine which He gave to His disciples on this occasion. Andrews thinks that He did; Allford, that He did not. Morison says: "He was, as it were, giving Himself to His disciples. To have given Himself to Himself would have been either to ignore or perplex the profound significance of the ordinance." **Drink ye all of it** — a significant comment upon the Romish denial of the cup to the laity.

28. **This is my blood of the new testament** (R. V., "of the covenant") — that is, this represents My blood, etc. The new covenant, like the old, was ratified with blood. "As Moses sprinkled blood upon the people (Exod. 24:8) and said, 'Behold the blood of the covenant,' our Lord points directly to the shedding of His blood on the cross as 'the blood of the covenant'" (Schaff). Heretofore the blood of Christ had been symbolized by the blood of bulls and of goats; henceforward its emblem was to be the wine of the Sacrament. **Shed for many**. — It was on the point of being shed "for many;" not for a few, but for "many" — for all who would accept the atonement. He died for all. For the (R. V., "unto the") remission of sins. — The truth taught is, that Christ died that the sins of all might be pardoned; and that the wine of the Supper is an emblem of that death, and a "seal of the covenant assuring our believing souls of forgiveness."

29. **I will not drink henceforth of this fruit of the vine**. — Earthly feasts are ended for Him. "Note that, according to

the Saviour himself, the liquid contained in the cup was not literal blood, but 'the fruit of the vine' (Morison). **Until . . . I drink it new with you, etc.** — In the "new heavens and the new earth," when all things shall be made new, the Lord's Supper shall be merged into the marriage supper of the Lamb, and Christ will then partake of "the new wine of the kingdom" with His followers. Thus the sacrament of the Supper is not simply retrospective and commemorative, it is also prospective or prophetic.

30. **When they had sung a hymn** — the concluding part of the Hallel — Psalms 115 to 118: earlier in the feast it was customary to sing Psalms 113 and 114. **Went out into** (R. V., "unto") the Mount of Olives — passing out through St. Stephen's gate, probably, descending the valley to the Kedron and then ascending a short distance to Gethsemane.

IV Illustrative

In the long line of portraits of the Doges in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falieri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial, we thought of Judas and Demas, and then, as we hear in spirit the Master's warning word, "One of you shall betray Me," we ask within our souls the solemn question, "Lord, is it I?" (Spurgeon.)

LABORING IN NEW YORK

REV. L. B. BATES, D. D.

FOR nearly three weeks I have had the pleasure of assisting Dr. W. P. Odell, pastor of Calvary Church, in revival services — Bible readings in the afternoons and preaching in the evenings. The church numbers over twelve hundred members — a wide-awake and godly people. The Sabbath-school has a membership of more than a thousand. Dr. Odell was never doing better work. He is editing in the pulpit, a leader in the social services, and a faithful pastor among his flock, looking after the afflicted and sorrowing. It was refreshing, night after night, to have hundreds in attendance upon the services who manifested a devout spirit, while at nearly every service some one turned unto the Lord. Many of the young people have sought the Lord, and many professed Christians have been revived in their spiritual life and are ready to give testimony of the indwelling of God's Spirit.

The field is great. Literally there are hundreds scattered all around the church waiting for some one to bring them to Christ. Dr. Odell is ably seconded by his

assistant, Rev. G. M. Fowles, who is faithful and successful in winning the people to the Master.

Not only the Methodist churches, but nearly all the evangelical churches of New York city, engaged during the month of January in special services of prayer. God has greatly blessed their efforts. Many souls have been saved and brought nigh to the church of the living God. The whole city is stirred somewhat by the cry of reform, and many are hoping great things in the line of improved morals and purer politics. May God grant that this may be the case!

The writer had the privilege of addressing the New York Methodist Preachers' Meeting last Monday morning upon the subject: "Revival or Defeat — Which?" The preachers were very kind in their attention and endorsement. Oh, that a gracious revival may spread throughout all the world!

New York, Jan. 29.

Day of Prayer at Lasell

All school duties were intermitted at Lasell Seminary on the Day of Prayer, a preaching service being held both in the morning and the evening, and a prayer-meeting, under the auspices of the Christian Endeavor Society of the school, in the afternoon. The morning sermon was preached by Rev. George H. Spencer, of Newton Centre Methodist Episcopal Church, who had for his theme, "Our Dependence upon God's Mercy, and the Ground of Our Belief that He is Merciful." The speaker showed that, in view of God's great and unapproachable holiness, a belief in His mercy is necessary if man is to hope ever to be permitted to appeal before Him, and that Christ's special mission to the earth was to declare and to make available to us, through Himself, this saving mercy.

The meeting of the afternoon was general in character and was freely participated in by those present, the central thought being the "Rewards of Christian Living."

In the evening Rev. Ozora S. Davis, of the Congregational Church at Newtonville, preached from the text, Acts 26:19, his theme being, "Vision and Service." Vision is the inspiration of life, and obedience to vision the one condition of power and achievement. We can make real only things to which we give ourselves freely. The three visions to which the speaker especially called attention were the vision of personal service, the vision of the value of goodness, and the vision of the Christlike, and these he earnestly urged upon the consideration and attention of the audience, emphasizing the idea of the power of personality so dominant in all. Dr. C. W. Gallagher added a few words of earnest exhortation at the close of the sermon. The services throughout the day were most helpful and impressive.

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OUR BOOK TABLE

The Age of Faith. By Amory H. Bradford, D. D. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

The key-note to this book is the phrase, "Interpret God by His fatherhood." The author takes up such topics as "Sin," "Salvation," "Prayer," "Suffering," "Brotherhood," "Immortal Life," and "Punishment," applying to them all this test: What does the principle of fatherhood demand? The most startling and questionable result is found in the chapter headed, "Punishment or Discipline." Dr. Bradford says flatly: "The idea of punishment is essentially barbaric and foreign to all that is known of the Deity." He does not define punishment as he ought to do, but he seems to mean by it a vengeance which has no end but its own satisfaction, and which is in no respect disciplinary. It is an unfortunate way to state the matter, being in such direct contradiction to so many Bible passages and also to the ordinary usage of language. It may fairly be questioned, also, whether the analogy of earthly fatherhood, so imperfect and every way limited, is a sufficient and exclusive guide in all matters affecting the government of God. He is not only a father, but a king; He is not only love, but holy love.

The Transit of Civilization from England to America in the Seventeenth Century. By Edward Eggleston. D. Appleton & Co.: New York. Price, \$1.50.

This is the second of the series which Dr. Eggleston is so carefully writing to throw further light on life in the United States during its earlier periods. The first volume, "The Beginners of a Nation," has been well received, and this one is not behind it in interest. The authorities are most laboriously and masterfully marshaled on the side lines, but the narrative flows on unimpeded in a very delightful way. The main topics treated are: "Mental Outfit of the Early Colonists," "Medical Notions at the Period of Settlement," "Folk-Speech, Folk-Lore, and Literature," "Weights and Measures of Conduct," "The Tradition of Education," and "Land and Labor in the Early Colonies." The author is taking plenty of time with his great theme. May he live to bring it to a triumphant conclusion! Whoso desires to read the best presentation of the above topics, will do well to look at this book.

The Path of Life. By George Hodges, Dean of the Episcopal Theological School, Cambridge. Thomas Whittaker: New York. Price, \$1.

Herein are twenty sermons on "Repentance," "Conviction of Sin," "Redeeming the Time," "Beyond the Grave," "The Grief of God," and similar themes. They are brief, practical, pungent discourses, in the peculiarly fresh and vigorous style of this modern Christian teacher. Dean Hodges is called to leadership, not only in his own denomination, but in the larger realm of general religious and social teaching.

Present Day Problems of Christian Thought. By Randolph Harrison McKim, D. D. Thomas Whittaker: New York. Price, \$1.50.

Here are collected a dozen review articles on such topics as "The Christian Doctrine of the Atonement," "The Christian Doctrine of Prayer," "Luther and the Reformation," "Christianity and Buddhism." The motto on the title-page, from Gladstone, "Christianity is the religion of the Person of Christ," well indicates the spirit of the volume. While thoroughly loyal to the Master, it has breadth of view and is scholarly in tone. It is strongly orthodox without being narrow. Dr. McKim, rector of the Church of the Epiphany, Washington, highly approves of the Oberammergau Passion Play. The second article, "Christian Strategy in the Mission Field," is un-

usually good. Each one, indeed, is worth reading.

The Religion of a Gentleman. By Charles F. Dole. Thomas Y. Crowell & Co.: New York. Price, \$1.

The author, who has proven so suggestive and manly a teacher in his other volumes, proposes in this new book to commend the cardinal subjects of religion to the minds of young men. He believes that these subjects are not only extremely interesting, but also intensely practical. Religion has too often been made to appear as a side issue, somewhat apart from the world of life and reality. Dr. Dole believes that the time has fully come when religion, rightly understood, must command the intelligence and loyalty of the young, as the key and secret of the happy life—the most vital thing in the world. The book begins by showing what place the modern ideal of the gentleman holds in democratic society. The republic exists in order to develop a certain type of manhood. Our readers, especially young men, will find this a very stimulating and fruitful book.

Commodore Paul Jones. By Cyrus Townsend Brady. D. Appleton & Co.: New York. Price, \$1.50.

No extended life of this naval hero has been published for fifty years, so the Appletons have well judged that in their "Great Commanders" series (fourteen issued and four to come) there was room for this one. Mr. Brady has done his work eminently well, utilizing all available sources of information—which are very many—and presents in nearly 500 admirably written pages all that it is needful to know concerning one who took a most creditable part in the stirring times of the Revolution. Mr. Brady is able to say that "renewed investigation, careful study and much thought have only endeared him the more to me. I lay down the pen with a higher respect, with a more affectionate regard, with a greater admiration for him than ever." "His place among the great sea kings as a strategist, a tactician, and a fighter, is now unquestioned by the most calumnious of his defamers; but the wound he inflicted upon British pride still rankles after the lapse of more than a century, and his professional status and personal character are still bitterly aspersed. So doth prejudice blind the eyes of truth." The author refutes these prejudiced aspersions, and fully vindicates his man from many unfounded charges.

Rafnaland. By William Huntington Wilson. Harper & Brothers: New York and London. Price, \$1.50.

This is an intensely interesting book, although purely a work of the imagination. It purports to be the contents of a number of small books found in Alaska. A young Englishman is carried in a balloon to that unknown country about the pole. He finds it warm and inhabited by a race of men who came originally from Norway. Being adopted by the king as his son, he lives the life of the people, hunting, fishing and fighting. The descriptions of the duels with battle-axes are very dramatic. He falls in love with Astrid, the king's daughter, and is betrothed to her. Thorkel, the king of a neighboring island, also loves her, and schemes to kill "The Stranger," as he is called, and make Astrid his wife; but they both escape finally in the balloon, only to perish from cold and hunger before reaching civilization. The book has a touch of primitive strength in it, and will appeal to the masculine mind more than to the feminine.

As It Is to Be. By Cora Linn Daniels. Little, Brown & Co.: Boston. Price, \$1.

The author, in the introductory chapter, tells how she first came to hear the "Voices," and states how different classes of people will regard the book. In later chapters she tells us what the Voices say

about various subjects: "The Process of Dying," "Light and Speed," "Our Conditions and Surroundings after Death," "Idea-Facts," "Unconscious Facts," "Mortal Mind," "Punishment," "The Dual Unit," "Fear," "Providence," "The God-Soul of Man," and similar subjects. In a concluding chapter she questions the origin of the Voices, and says that they appear to her as *thought*, although far above her own capacity, and sometimes in opposition to her opinions. The book is undeniably the product of earnest thought and work, has right living as its constant intent, and while unmistakably the work of the imagination, will aid and comfort many.

The Last Refuge. A Sicilian Romance. By Henry B. Fuller. Houghton, Mifflin & Company: Boston and New York. Price, \$1.50.

This book is full of the most delightful descriptions of country seen in traveling through Italy. The characters are drawn with a subtlety and delicacy that command our admiration, but the whole tone of the book is sad and dreary, especially to one who has passed youth. Theodor Egmont is traveling through Italy in search of enthusiasms, which he has lost in his forty years of life. He is as wearied as ever, and meets others who are all searching for the things they have missed in life. All have heard of a place, the City of Happiness, and are bound thither as the Last Refuge. Mr. Egmont tries to see life through the eyes and soul of Bruno, a young Sicilian, heir to vast estates, and in love with Violante, whose parents wish her to marry some one else. All meet on Bruno's estates and spend a happy week, and in contemplating the lovers' joy all feel that in Sicily life may become full once more. But, alas! the lovers quarrel and the foundations of happiness crumble. Violante flees with her companion. Bruno hurries off in search of her, and the others are scattered. All meet again at an inn overlooking the wonderful city towards which they have been journeying. Bruno becomes reconciled to Violante, and they start away "on a road that might lead to the City of Happiness, or elsewhere." The others gaze after them, not daring to go to the city which is indeed the Last Refuge.

Sermons on the International Sunday-school Lessons for 1901. By the Monday Club. The Pilgrim Press: Boston and Chicago.

This unique volume contains this year sermons by such scholarly and eminent preachers as Revs. William E. Barton, D. D., Nehemiah Boynton, D. D., Charles R. Brown, Francis E. Clark, D. D., A. E. Dun-

FOOD IN MEXICO

American Food, Grape-Nuts, Replaces Native Food

A gentleman from the City of Mexico, Paul T. Gadsden, writes that himself and some other members of his family could not live comfortably on the ordinary food in Mexico, and after using the native food for some months, finally got into a run down and exhausted condition.

He says: "An American feels most acutely the need in mind and body of some of the invigorating food he has been raised on in the States. Several months ago when I was particularly feeling the need of some change in food, I noticed Grape-Nuts in the window of one of the large grocery stores here, and remembering how, in the States, some little nieces and nephews had grown fat and healthy on it, almost exclusively, I bought two packages, to see if it succeeded as well with grown up people.

"From that day to this it has never been absent from our table. With us, the exhaustion and enervation caused by this climate and the miserable diet, has entirely disappeared, and we are all in most excellent health, vigor, and spirits."

ning, D. D., David Gregg, D. D., William Elliot Griffiths, D. D., Charles E. Jefferson, D. D., John E. Tuttle, D. D., and others perhaps equally able if not so widely known. To the Sunday-school teacher or superintendent these sermons are valuable because they approach the lesson from a different view-point and treat it in a different manner from the ordinary lesson help, and often in a way to suggest important truths, pointing out their significance and value, and showing their practical application.

Plain Instructions in Hypnotism and Mesmerism. With Psychic Experiences. By A. E. Carpenter. For Thirty Years a Demonstrator of Practical Psychology. Lee & Shepard: Boston. Price, 75 cents.

Hypnotism is constantly attracting more and more attention, and no other man in this country is quite so well able to give a plain, popular, and yet scientifically accurate account of its nature and uses for the instruction and entertainment of the general reader as Professor Carpenter. The thousands who have been amused and instructed by him during the last thirty years will rejoice to know that he has at last consented to issue a book in which he tells the public all he can, and in the clearest possible manner. Part II is devoted to the narration of psychic experiences, strange, but true, and the book concludes with a remarkably strong chapter on auto-suggestion.

His Wisdom the Defender. By Simon Newcomb. Harper & Brothers: New York and London. Price, \$1.50.

This book is written by a world-renowned astronomer and mathematician, and is his first novel. The plot deals with the air-ship of the future—what it will be in 1941. Prof.



LEA & PERRINS' SAUCE

THE ORIGINAL & GENUINE WORCESTERSHIRE.

Butlers in best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.

SIGNATURE ON EVERY BOTTLE. *Lea & Perrins* John Duncanson & Sons AGENTS—NEW YORK.

Campbell, of Harvard, retires from active connection with the University, that he may engage in work with which he has been experimenting for years. He buys a large tract of land on the Potomac and builds factories and work-shops in which he constructs wonderful machines that do weird things. For his assistants he engages, as far as possible, football players, as he regards them as men who have the most nerve and the least sense of fear. One day a fleet of two hundred "motes," as they are called, disappears with a freight of several thousand men. The newspapers raise a hue and cry, but the destination of the motes is not discovered. In good time Mr. Campbell gives an exhibition of his air-ships and explains the force which gives them power—etherine through the action of therm, new agencies discovered by him. As this wonderful thing is cabled about, a panic ensues, for all nations realize that the man who can control such forces can govern the world. Mr. Campbell knows this, but wishes to use his power only for good—to abolish war. He calls a congress of representatives from all nations to assemble, but they can agree to nothing; so the motes that disappeared suddenly appear over Germany, and the army is disarmed and disbanded and the Emperor captured. The lesson is effectual. Terror reigns over all the world, and Mr. Campbell succeeds in converting the nations to his views. Amid great rejoicing, at a World's Congress, he is given the title of "His Wisdom the Defender." The book is intensely interesting, the ideas are logically carried out, and it seems, indeed, almost like a forecast of the future.

Magazines

The publishers, Messrs. Houghton, Mifflin & Company, announce that the December number of the *New World* is the final one. It is not inferior to any of its thirty-five predecessors. The two articles striking us as of special note are those on the "Religion of the American Negro," and "Some Present-day Conditions Affecting Theological Education." The latter is by Prof. G. B. Stevens, of Yale. He concludes that theological seminaries should elevate still more their standards of scholarship, should be more exacting in their terms of admission and graduation, should not compete for numbers or offer pecuniary inducements with a view to an increase of attendance, and that methods of teaching should be employed which are best adapted to secure these two results—an intelligent acquaintance with the essentials of each branch of theological science, and a more special training in those studies for which the student has an aptitude.

In the *American Journal of Sociology* for January Mr. Royal L. Melendy continues his investigation of the "Chicago Saloon." He does not regard the complete abolition of the saloon as desirable; no system of substitutes, he says, can abolish the saloon, but some of the present evils can be gradually removed by improvements in the

tenement houses, by increased facilities for obtaining cheap and wholesome food, by a more general spread of education, and such like remedies. Mr. Clinton R. Woodruff, in reviewing a year's municipal development, finds a good many occasions for encouragement. The National Municipal League has now 119 organizations on its roll of affiliated members, and its records show a grand total of 465 devoting all or a part of their time to the study of municipal problems. The situation is by no means hopeless, and good progress is steadily being made. In a matter of this kind there has to be much patience. (University of Chicago Press.)

The *Missionary Review* for February has a fine table of contents. China still takes the leading place, but the New Hebrides Christians are also written up by no less an authority than Dr. Paton, and there are excellent articles on the Christian African chief, Khama, and on Dr. Samuel Wells Williams. (Funk & Wagnalls Company: New York.)

The *Methodist Magazine and Review* for February contains "Millais and his Work," the first of a series of well-illustrated art papers. The nineteenth century retrospect is continued under the titles, "A Century of Achievement," by J. H. Coyne, B. A.; "Nineteenth Century Theology," by Chancellor Burwash; and "Theology and Biblical Scholarship in the Nineteenth Century," by Rev. Joseph Ritson. "The Missionary Outlook for the Twentieth Century" is described by Dr. Arthur Pierson. (William Briggs: Toronto.)

The special features of the *American Monthly Review of Reviews* for February are the editorial comments on the death of Queen Victoria and the accession of Albert Edward (illustrated from recent photographs); an illustrated character sketch of the late Philip D. Armour, by Rev. Dr. Frank W. Gunsaulus; and a review of "Two Decades of Christian Endeavor," by Mr. Amos R. Wells, with photographs of representative leaders in the movement in various parts of the world. The regular editorial department of the magazine, "The Progress of the World," contains the usual survey of significant events at home and abroad. (Review of Reviews Company: 13 Astor Place, New York.)

The issue of *Collier's Weekly* for Feb. 2 is the third Anniversary Number, superbly illustrated, with much choice reading. Many pages are filled with illustrations relating to Queen Victoria and the royal family, which are of intense interest just at this time. Sir John Bourinot discusses "Queen Victoria and her Reign," and Edwin Emerson, Jr., gives much information concerning "Edward VII. and the Royal House." Other leading features include: "News from Abroad," by Julian Ralph; "The Bulwarks of the Nation," by Rear Admiral Philip Hichborn, U. S. N.; a Washington Letter, by Walter Wellman; a story by Hall Caine, entitled "The Eternal City;" and a sketch of the progress of *Collier's Weekly* during the last three years, by Cleveland Moffett. (P. F. Collier & Son: New York.)



HONORABLE THOMAS B. REED

Has a most interesting article in this week's (Feb. 9) number of

THE SATURDAY EVENING POST OF PHILADELPHIA

In which he treats of the declining influence of certain forms of public speaking, and its greater influence in other directions. Political, pulpit and after-dinner speaking are ably discussed.

The Saturday Evening Post is a splendid weekly magazine, handsomely printed and illustrated. Founded by Benjamin Franklin in 1728 and continuously published for 173 years; now has a circulation of 300,000 copies weekly, and ought to have a million.

Send 25c to try the POST for three months (13 weeks), and we will send you two valuable little books: "The Making of a Merchant" and "The Young Man and the World." The POST every week for three months and the two books—ALL for Only 25c.

The Curtis Publishing Company, Philadelphia, Pa.

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Phillips.—Rev. J. E. Clancy is pastor. Both he and his wife are held in very high esteem in the community. He is picking up the loose threads of church work on legal, social and religious lines. In some fields, with a little labor, immediate fruits are gathered, while other fields must have long and patient toil. This is one of the pastorates which does not yield readily to the touch of the pastor's endeavors, but is surely moving on the up-grade, though slowly. Conditions of the past have much to do with the tardiness of movement at the present time. A parsonage debt is one of the incumbrances which the pastor and people have to slowly overcome; but \$150 has been collected and paid on the debt during the last quarter, making in all \$400 within a year. It is one thing to purchase a piece of property, and another to pay for it. In most cases it is better to live in a log house and own it, than to live in a palace and have a big ornament on it in the form of a mortgage, with little or nothing with which to lift it. The people are struggling hard to make an annual payment on this debt, hoping in time to get out. The pastor and his wife were graciously remembered at Christmas with a purse of \$25. Good congregations greet Mr. Clancy, morning and evening, on Sundays. At the last quarterly conference he was invited to return for another year. We hope to see this church rise to its high standing of former days of influence in the community. Religious interest is not up to the standard that the pastor desires, but it appears to be increasing. Pastor and people are hoping, praying and working to the end that souls may be saved.

Strong.—Nothing but pleasant things can be said of this pastorate. Everything is hopeful and cheery. There is no church debt and a good property. A loyal and true people are in loving and sympathetic touch with the pastor and his family, and live in brotherly love among themselves. All bills of the church are always paid with gladness. No pastor and his wife are more in the hearts of a people than are Rev. and Mrs. T. N. Kewley. They have lived with this church for five years in great peace and harmony. At the last quarterly conference he was very enthusiastically invited to remain for the sixth year. After the business was over, the officials of the church were invited to the parsonage, with the presiding elder, to spend a social hour with their wives, and eat ice cream and cake. The invitation was quickly accepted, and was a delightful occasion. During the five years past Mr. Kewley has received into the church 47, most of whom have been strong men and women of the town. The Sunday-school, Epworth League and class-meeting are in a flourishing condition. The quarterly conference was a little interrupted when Albert Daggett asked to be relieved of further responsibility as an official in the church. Mr. Daggett is one of the oldest members, and has been a trustee for about thirty-five years. He felt that the time had come when he should step aside and give place to a younger and stronger man. His retirement was accepted with regret, and a committee was appointed to draw up suitable resolutions in reference to it. His brother, also, D. L. Daggett, after serving as the Sunday-school superintendent for thirty-five years, retired. These brothers have been great factors in the growth and prosperity of this church, and it is no wonder that the members are sad as they step aside. May the good Lord give them great peace as they go on the rest of their lives on earth, and have an abundant entrance into the kingdom of eternal rest!

Kingfield and Stratton.—This is another chance for missionary money. Kingfield is a growing town of one thousand inhabitants in a lumbering region. New industries are yearly springing up. The town is situated on the Carrabasset River, with the Franklin & Megantic railroad passing through it to Mt. Bigelow, where new enterprises are started. We have a good church and fair parsonage, but a very small and weak membership. The holiness element of a few years ago rent the church asunder, going out and building for themselves. Previously our church could give a pastor a good support, while now it is only a small pittance, and the other church ditto. There are

a few faithful souls, and we believe that, with help from our Missionary Society for a few years, and a good, faithful, and godly pastor who could stand any amount of hard work, this church would grow into a self-supporting condition. Rev. A. A. Callaghan, the pastor, has supplied this people with the Gospel the past year, but is contemplating for another year a course of study in some one of our schools. His preaching is highly spoken of, and he is loved not only in the church, but by the community. He has done what he could for the cause of Christ here. He recently met with an accident, which came near being very serious. He slipped on some shed stairs, and fell, striking on his back, which laid him up for a number of weeks, and he has not fully recovered at this writing. The people have been very kind to him, and at Christmas gave him a nice fur coat and a purse of money. For congregations he averages with the three other churches. Repairs have been made on the horse-shed, the L of the parsonage has been raised and shingled, and water put into the house at a cost of \$28. A small debt on the parsonage has been reduced \$18.

Gardiner.—The pastor and his family were well remembered at Christmas—\$40 in cash, and many articles useful and ornamental. On Christmas Day 250 of the church and Sunday-school sat down to a free lunch in the vestry. The first class-meeting of the century was a union service of Augusta, Gardiner, and Hallowell, at the latter church. The watch-meeting at Gardiner was a great success, the Methodists and Free Baptists uniting, and two hundred stayed to usher in the new year and century. Much religious interest prevails in our church.

Richmond.—Good news is received from this pastorate. Christmas week the pastor rested somewhat after nine weeks of successful evangelistic work, with thirty conversions. The last week in the old year he began work at Iceboro, on his charge, and has held meetings since, with about twenty conversions. He will form a class here. The work is going on in the village. The watch-meeting was a grand success—about 75 staying until midnight. God has wonderfully poured out His spirit on this charge the past three months.

Livermore Falls.—The watch-meeting service was never better attended in the history of the church—103 at midnight, with two conversions. Great interest still prevails.

Oakland.—Watch-meeting was a union service. It has been many years since anything like it has been seen in this town. Methodists, Baptists, and Free Baptists united in a good time, 75 being present at the dawn of the new century.

Ken's Hill.—The watch-meeting was a success, with 75 present at midnight. There is a good religious interest.

Hallowell.—A union watch-meeting was held, and a large number were present and remained through.

Solon reports a good watch-meeting.

Fairfield.—A grand watch-night service was held, with a good audience waiting at midnight to welcome the new year and century.

Madison.—Watch-meeting was a great success. Many remained through. Religious interest is on the increase.

Rumford Centre.—Watch-meeting was a new kind of service in this place, but we had a good one, so says the pastor. Many who had never attended before were present.

Winthrop.—A watch-meeting was observed with much interest, and a good number remained till past the midnight hour.

Industry and Starks.—Rev. Joseph Moulton is serving his fourth year on this charge. Although his health has not been good the past year, yet he has met all his Sunday appointments except two, and then through no fault of his. Mr. Moulton will probably close his labors here at Conference, but will leave the field with the love and good wishes of the people. Like most of our rural charges there is need of much physical strength for endurance in hard work; for this is what is demanded on such circuits as well as other qualifications. The people have been very kind to him and his family during his pastorate here. He was pleasantly and well remembered at Christmas with money and other gifts. There were 35 persons present at the midnight hour on watch-night. That was a good number in comparison to the membership and the number of inhabitants of the town. This is

another of our missionary fields and a part of God's moral vineyard needing more money for its cultivation. C. A. S.

Lewiston District

Bath.—For a few years this city has had a genuine business boom; there has been a great revival of the ship-building interest. Within a few days a contract has been completed for building a new warship. This makes a demand for rents, and quickens other enterprises. Bath is one of the places where the Y. M. C. A. is generously supported. A Rev. Mr. O. Brion has for a number of years led in a "forward movement" in the city. He has a large following, and contemplates the erection of a church edifice in the near future. His work is commended by many and adversely criticised by others.

Our churches are in excellent financial and spiritual condition:

Wesley Church will report no debt at Conference time. Rev. J. T. Crosby has collected and paid the last \$600. He has been the man for the place and the hour. For the first time for a series of years a watch-night service was held, and it was a season of deep interest. The congregations are large, and the social meetings are well sustained. Mr. Crosby is popular with the G. A. R., and is commander of the local post.

Beacon Street.—The local papers report this church as being more prosperous than it has been for some years before. A floating debt of \$500 has been raised. Congregations are good, and the social meetings are largely attended and are seasons of spiritual power. Mrs. Merrill is superintendent of a flourishing Junior League; and an intermediate Junior League has been formed. Cottage meetings are held in order to interest some who are not reached by the usual means.

So, on the whole, Methodism in Bath confronts the new century under hopeful auspices. A genuine and widespread revival is the one great need here as everywhere else.

Forecasts.—It is a matter of interest to think of the possible and probable changes that may occur at Conference time. But Methodism is getting used to longer pastorates; and there has

PUFFED UP

But She Got Over It

It sometimes takes nerve to quit a habit even after it is plain that the habit is ruining the health.

A little woman who was sick from coffee-poisoning (and there are thousands like her) writes, "I had become almost a coffee fiend, drinking it at each meal, then afterward I was so nervous and weak that I would drink more coffee. I was a great sufferer with stomach and heart trouble.

"Everything I ate distressed me. There would be great puffs beneath my eyes and my hands and feet were terribly swollen. I was reduced to 108 pounds and was really slowly dying.

"A gentleman talked seriously to husband and myself about my giving up coffee and using Postum Food Coffee. He convinced me, from his own and others' experiences, that probably coffee was the cause of my trouble, so we tried Postum, but at first it seemed so flat and tasteless that I was almost discouraged. However, I looked at the directions on the package and found I had not been boiling it long enough, so I followed the directions exactly and had a clear, rich beverage, with a strong ring of good coffee, and very delicious taste.

"I began to sleep better and was not quite so nervous, my stomach and heart trouble slowly disappeared, and, of course, as I was getting well I stuck to Postum, and that was easy, because it tasted so good. Now, after a year's using I can truly say I never felt better in my life, have no trouble whatever with my stomach, sleep well, eat well, and weigh 127 pounds. My nervous headaches have all disappeared. I feel like telling everybody that is ill to try leaving off coffee and use Postum Food Coffee, for it will surely work a cure." Mrs. Ella Kitching, Salinas, Cal.

been so much time, strength and money wasted in frequent removals, and things seem so well adjusted, as a rule, on the Lewiston District, that but few changes now seem probable. But a few unavoidable changes often necessitate others, and "doubtful things are uncertain."

A. S. L.

Portland District

Alfred.—The pastor, Rev. D. R. Ford, reports the good news that this small church had a very successful watch-night meeting. There was a large attendance, and 52 remained through the service. It is the first time for many years that such a meeting has been held. The Week of Prayer was observed with encouraging results. If the entire membership will stand by the pastor, a glorious revival will result.

Westbrook.—As the result of revival meetings, 21 persons were received on probation. Union services with the Congregational, Baptist and Advent churches have been held during and since the Week of Prayer. Rev. C. F. Parsons has a strong hold upon the people, and there is a unanimous desire for his return another year. The board of trustees was elected at a church meeting, under the new rule. Only a small number of members were present. The Sunday-school is in a very prosperous condition. A Home department has been organized with over 30 members. The average attendance at the religious services is 80, and the membership is 90. The Junior League, with 52 members, is well conducted by Miss Helen M. Parsons. Rev. N. D. Center is in better health than for several years.

Portland, Chestnut St.—The extra meetings held during the first part of January have resulted in twenty, or more, conversions. By the will of the late Joseph S. Ricker, a member of the Congregational Church, Chestnut Street receives \$15,000 as a fund for the support of its widows. The pastor, Rev. Luther Freeman, has been confined to the house for about two weeks with the grippe. The revival meetings were successful, resulting in twenty or more conversions. Money has been raised to light the vestry with electricity.

South Berwick.—Rev. I. Luce recently preached at Chestnut Street for the pastor, who is sick. He is busy raising \$500 on the parsonage debt.

Berwick.—This church is enjoying a spiritual awakening. On Jan. 27 all but eight of the large Sabbath-school decided for Christ. It was a very impressive time. The children were thoroughly in earnest. The pastor, Rev. B. C. Wentworth, preaches revival sermons all the year and expects and has results. There is a unanimous desire for his return another year.

Gorham, School St.—The reports at the fourth quarterly conference indicated prosperity. The conference committees have been doing faithful work. One-third of the church debt has been raised, and the remainder will be paid next year. Citizens of the town as well as members of the church unanimously hope for the return of the pastor, Rev. William Cashmore. He has been engaged to supply the Baptist Church at South Windham.

E. O. T.

NEW HAMPSHIRE CONFERENCE

Dover District

Exeter.—Special meetings have been held. The pastor, Rev. William Woods, was assisted by Rev. L. R. Danforth, Rev. L. N. Fogg, Rev. William Franklin and wife, of Boston, and Rev. William A. Bailey, of Portland, Me. Within a few weeks nine have started in the Christian life. This church has now a delightful home for its pastor. The parsonage is well arranged and equipped and centrally located. William A. Woods, son of the pastor, a senior in Phillips Academy, has received an honor scholarship of \$150. Mrs. Woods has met with a serious accident, falling down stairs and receiving a severe nervous shock, from which she is slowly recovering.

Hampton.—Hampton's clams are famous, but the Methodist pastor, Rev. J. N. Bradford, received one which beats the record, containing a twenty-dollar bill. Mrs. Bradford received a handkerchief, decorated with a five-dollar bill, at Christmas. The church unanimously asks for the appointment of their present pastor for the fourth year.

Smithtown.—Rev. Benson P. Wilkins, who has supplied the church since August, has

won the hearts of the people. They ask for his services for another year. The quarterly conference voted him a recommendation to the New Hampshire Conference.

Salisbury.—Rev. C. W. Taylor came to this charge from Sunapee, closing a five-year pastorate notably blessed with revival. Here he has

won the confidence of all, showing himself "a workman that needeth not to be ashamed." Precious seed has been sown that will bear fruit to the glory of God. The sower and the reaper rejoice together.

Sanbornville.—Rev. G. R. Locke writes: "Since Jan. 1, five have expressed a determina-

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Sheridan's Ride by Thure de Thulstrup

Hurrah, hurrah for Sheridan!

Hurrah, hurrah for horse and man!

Of the many minor events which transpired during the Civil War, none remain more fresh in our memory than the famous ride of Phil Sheridan. The artist, after consultation with a number of the Sixth Army Corps, has gathered data which makes his canvas accurate in every detail.

Who has not heard of Sheridan's thrilling ride on his famous black horse, Benito, and how together they saved the day for the Union Army? SHERIDAN'S RIDE is the masterpiece of Thure de Thulstrup, America's famous military artist, who is at the very zenith of his great power, and shows the famous general arriving at the Federal camp, mounted on his famous horse, waving aloft in his right hand the flag, followed by cavalry with swords drawn, and in the background the smoke of battle and fighting troops.

This canvas has been reproduced by a new process called the Artogravure, which causes the vivid colors and drawing of the original canvas to stand out realistic and life-like. The size of this reproduction is 8 3/4 by 14 3/4 inches on heavy plate paper 17 x 22 inches.

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By carrying Sheridan into the fight
From Winchester—twenty miles away!"

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tion to lead Christian lives, and more are coming."

Portsmouth. — Sunday, Jan. 13, Rev. Dr. V. A. Cooper represented the interests of the Home for Little Wanderers in Boston. Four of the little people were present with him. No work is more blessed than to provide a Christian home for homeless children. Portsmouth Methodism is steadily advancing. May showers of blessing come down upon our seaport city!

Rochester. — Thirty-five young people pledged themselves to God on "Decision" Sunday. The heart of the pastor, Rev. G. W. Farmer, is greatly cheered. The quarterly conference unanimously asks for the appointment of Mr. Farmer for the third year.

Haverhill, Grace Church. — Sunday, Jan. 6, the Methodism of Haverhill was highly favored with the ministrations of Dr. J. M. Buckley, who preached in the morning in Grace Church, and in the evening addressed a union meeting in the same place. New Hampshire Conference has no truer friend than the Doctor, nor one who better understands our situation and interests. No man coming within our borders receives a more hearty greeting.

Personal. — We congratulate Rev. and Mrs. G. J. Judkins on the marriage of their daughter, Annie, Jan. 17, to the pastor of the Methodist Church in Waterbury, Vt., Rev. L. K. Willman.

Rev. and Mrs. Irad Taggart celebrated the fiftieth anniversary of their marriage at their home in Manchester, Jan. 22. We extend our hearty congratulations. May the years remaining be many!

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Concord District

South Columbia. — We reached this place in a heavy snowstorm. The pastor, Rev. A. H. Drury, needs to be man-of-all-work to keep things moving. He had broken paths several times during the day about the church, and had it warm and comfortable within. But the depth of snow and its continued increase kept the people away. We did, however, have the "two or three" of whom the Scripture speaks. To these we spoke with as much earnestness as we could, and held the quarterly conference. The pastor has done faithful service. He has seen the conversion of one or two and the renewed spiritual life of a few. Verily God has a little seed in this field that will yet produce a harvest. Some one has sent him an excellent ulster for these cold winter days, and other clothing that will be of great service. He is reading the *Christian Advocate*, for which he thanks an unknown donor.

East Columbia. — Many of the men are in the lumber camps for the winter. The roads we found full of snow not less than two feet on the level. It snowed that Sunday forenoon. One family came out in full numbers, and part of a second. We had the proverbial "baker's dozen" when all the children were counted. We tried to imagine all the empty pews full, and to preach with the inspiration that a crowded house gives. We make no comment on that sermon; that is left to the empty pews. The claim here is quite well in hand and will all be paid. The pastor has been in the logging camps that are near by and spoken to 140 men and distributed 10,000 pages of reading matter.

East Colebrook. — A good congregation we found here. There is a reviving of interest. At the evening service the Spirit of God was specially felt. Souls will yield soon. It has been some years since there has been a work of grace here, and the people are feeling that the time to favor Zion has come. Rev. N. L. Porter is supplying these two places — East Columbia and East Colebrook. His return for a third year is asked for. Four have recently sought the Lord, and others are in the valley of decision.

Colebrook. — Plain, searching preaching is having its effect. God always honors His truth. If men get angry, He that sits in the heavens shall laugh. The spiritual tide is rising. Four or five have been converted within a few weeks. Congregations are largely increased. Rev. W. F. Ineson is pastor.

North Monroe and Monroe. — The reports for this charge are very favorable. The pastor, Rev. I. C. Brown, has done excellent work. He is closing his fourth year and stands high in the regard and esteem of the people. Some difficult questions have come up for consideration, in which he has shown himself a very wise and helpful administrator. The benevolent collections at Monroe will be much in excess of last year.

East Haverhill. — Rev. J. F. Thurston is closing his second year on this charge. He has worked hard, is a most faithful pastor, and longs for results that he has not seen; but he has certainly done his duty for the time being among the people. The claim is fully provided for the year, and the people are very unanimous and enthusiastic that he be returned a third year.

Piermont. — Three years of work by Rev. A. M. Shattuck have not worn him out with this people; they greatly desire his return. He feels that probably some one else will do better, and that he may work another field to good advantage. The claim is more than paid to date.

Haverhill. — This church has just met with a most serious loss in the sad and sudden death of one of their official members, Mr. Olin S. Taylor. He was on his way home with a load of boards, when some part of the harness broke, and his horses ran away. He was thrown from the load and broke his neck, dying instantly. Last June he buried his wife. He leaves a son and daughter, who were at home with him. He was a very spiritual man and active in the work of the church.

Penacook. — The Epworth League has a new life in a new body. It begins very hopefully. The pastor's report showed the work to be in a healthy condition. Benevolent collections are good. They are very hopeful that soon they can reach the point of a new church. The trustees have advertised their present property for sale. Rev. E. N. Jarrett has done two

years of excellent work here. He is one of our best preachers.

Golden Wedding. — It is not for us to report, still we want to extend to Rev. Irad Taggart and wife our personal greeting and that of their many friends of Concord District, on the occasion of their fiftieth wedding anniversary that occurred Jan. 22. A large company of friends gathered at their home in Manchester on the afternoon and evening of that day to greet them. Many presents were given them, and a delightful season was spent. Mr. Taggart stands high among his brethren as a genial, brotherly man, one of our ablest preachers, up-to-date on the great questions of the day. We wish for them many more years of wedded life.

Church Extension Collections. — We specially need a good collection for this cause from every charge. Do not omit it. See if you cannot reach the apportionment. B.

Manchester District.

We sincerely wish the brethren of the Conference would take the Church Extension collection, raising the full apportionment, and send

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

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at once to 1026 Arch St., Philadelphia, thus helping to secure the donation for Trinity Church, Manchester.

Nashua, Arlington St.—Rev. C. C. Garland and wife are happy over the advent of a son in the parsonage, the day before Christmas. This church is one of the most aggressive we have, and at this writing they are going on to complete the edifice in full. The gas piping is done, the vestibule sheathed and lathed, and work well started on the main audience-room. Since this church was organized and Mr. Garland became pastor, the membership has more than doubled. Most of these have been converted under his ministry. We expect a great future for this church.

Grantham.—The new furnace is in the church and gives first-class satisfaction. The interest in the meetings here is excellent. Rev. C. T. Matthews is full of courage and earnest work.

Nashua, Main St.—The good work still continues in this church. The pastor, Rev. J. M. Durrell, is commencing a series of special meetings this week, assisted by Rev. J. S. Dancey, of Boston University. The young people of this society are in the vanguard in good works and as helpers to the pastor. On Sunday evening, Jan. 27, memorial services for Queen Victoria were held, at which time the church was packed to the doors. The platform was appropriately decorated with black and white bunting. In the centre of a large shield in white were the letters, V. R., with the dates just below, 1819-1901. The shield was bordered with black and white. There was a beautiful cross at one end of the platform, and an anchor at the other, each beautifully decorated. Draped bunting hung between the shield and the end pieces. Two small tables at the back, on each side, contained bouquets, and each a small silk flag of England and the United States. The *Nashua Daily Press* says of the address of Mr. Durrell on this occasion: "It was one of the most eloquent pulpit platform discourses heard in this city for a long time."

Manchester, Trinity Church.—Rev. C. N. Tilton, the pastor, presented the cause of the church debt, Jan. 27, and received pledges, with what he had secured before, to the amount of \$1,470. A blackboard was used, and the entire plan showed genius and good work already done. Memorial services for Queen Victoria were held in this church, Sunday, Feb. 3. The different organizations made up of the former subjects of the Queen were present in a body.

West Springfield.—The people of this charge seem to be interested in the welfare of the pastor in a very tangible way: One of his leading men gave him a hind-quarter of beef. The people have furnished the parsonage with seven cords of good dry hard wood all prepared for use delivered in the dooryard. Added to this, last Friday evening they gave the minister's folks another donation, carrying them butter, meat, a nice fur cap for the pastor, and \$8.25 in cash. All this is independent of his claim. The attendance has more than doubled at the week-night services the last quarter. Sunday congregations are large and Sunday evening services are times of refreshing. Rev. C. T. Matthews is the popular pastor.

Munsonville.—Improvements are being made on the church edifice in the way of new windows and paint inside. Mr. Geo. Hudson supplies this work, and is much desired as supply another year.

Londonderry.—Jan. 6 was a great day with this people—communion, love-feast, and two received by letter from a Baptist Church. Several Methodist families have moved into town recently, which will be a help to our people. A union prayer-meeting once a week is proving a blessing. The pastor, Rev. G. A. McLucas, has been preaching at North Londonderry, Sunday afternoons, in the Congregational Church, as they are without a pastor at present. The Ladies' Circle held a social at Charles Tenney's recently. Refreshments were served, and a purse of \$21.25 was presented to the organist, Miss Ethel Crowell, for her services.

Henniker.—Rev. Dick Burns is happy in his work here, and has been unanimously requested to remain another year. Recently 10 persons were received into this church from probation and 3 by letter. The Epworth League is increasing in interest and is doing good work. The pastor's wife is president.

West Rindge.—Rev. D. J. Smith has been

unanimously requested to remain another year. All reports show good work done. A more harmonious quarterly conference it would be impossible to find. The expressions of appreciation were numerous. It made us feel as if we wanted to go again. The pastor was well remembered at Christmas, and the beautiful decorations still remain to adorn the church. There has been an improvement in business here which, we hope, will be a blessing to the church.

Peterboro.—Rev. H. B. Copp is appreciated by his people, and is unanimously desired for another year. Union watch-night services held in our church proved a time of refreshing indeed. Two persons were recently baptized. This charge pays the pastor every month, and in this respect is one of the very best.

Personal.—Rev. W. C. Bartlett, of Sunapee, is in New York for treatment, having had a cancer removed from his lip. We are sure, Mr. and

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Robert J. Fox, 925 Passyunk Ave., Philadelphia, Pa., says:

"Three bottles of Dr. Greene's Nervura blood and nerve remedy entirely cured me of a complication of Grip and bilious fever. I had long been a victim of Grip and its attendant agonies. I could not attend to business on account of the intensity of the pains in my limbs and back, and was a daily sufferer from severe attacks of nausea, dizziness in the head, and extreme weakness. The pains in my back, my limbs, and my head were overpowering and almost beyond endurance. My wife had frequently urged me to try Dr. Greene's Nervura, and finally yielded to her entreaties. I can assure you the effects of the first bottle of Nervura were marvellous. My head became clear, and my appetite began to assert itself. I continued to take the Nervura and soon was out attending to my business again, and before long I was entirely well. Mrs. Fox and myself consider it a great preventive for Grip and bilious troubles."

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Mrs. Bartlett have the prayers and sympathies of all the brethren, and we hope he will soon be able to resume work. His pulpit is being supplied by his brethren of the district.

Mrs. Rowell, wife of Rev. A. B. Rowell, of Salem, N. H., has been called to Manchester because of the illness of her father, Mr. Sanborn. We extend our sympathies, and pray the illness may not be lengthy. Mr. Sanborn is one of the good members of St. Paul's Church.

C.

N. E. SOUTHERN CONFERENCE

Norwich District

The "group meetings" and other forms of evangelistic effort are being signally favored of God, and at many points throughout the district a deep and deepening spiritual interest is marked by the quickening of the membership and the ingathering of souls:

"Tis a time of blest revival; yea, a season of refreshing;

For our God fulfils His promise: "I will send you showers of blessing."

And the prayers of earnest penitents are mingled with the shout

Of those who've gained the victory, and must let the "Glory!" out.

"Hallelujah! For the Lord God Omnipotent reigneth."

Pascoag.—An increasing religious interest in church and Sunday-school makes glad the heart of the faithful pastor, Rev. Walter Ela, and a few have recently declared themselves for a Christian life. A largely attended and spiritually helpful watch-night service was held, in which the other churches of the town united.

"Grandma" Steere, for forty-five years a member of this church, entered upon her 95th year, Jan. 1. She received many calls of congratulation from her friends. Her pastor and his family, also Rev. G. E. Brightman, a former pastor, took tea with her on the occasion. Mrs. Steere enjoys excellent health, and is well-preserved in body and mind. She reads her Bible, and also the daily paper, and walks to church twice every Sunday, a distance of more than a mile, unless prevented by unfavorable weather.

Putnam.—The new church is rapidly approaching completion, but will not be dedicated before spring. The spacious chapel was occupied for the first time on Sunday, Dec. 23. Presiding Elder Bates preached a thoughtful and inspiring sermon on the important topic, "How to Hear." The edifice, which is built of brick

with blue stone trimmings, will cost, when completed, \$10,000, and is to be dedicated free of debt. All that is needed to complete the building is \$1,500, outside of furnishings. It would be a profitable investment for any Methodist minister or layman, to put a few dollars into this noble enterprise and thus help a little to lift on the load which Rev. Jacob Betts is so heroically carrying. Have you done anything to help? Two persons were recently received by letter, and a number will join in full connection from probation at the next communion. The pastor and his wife were generously remembered by their appreciative people at Christmas. Among the pastor's gifts was an order for a \$40 suit of clothes. It serves him just right.

North Grosvenor Dale.—Presiding Elder Bates has recently organized a new Swedish Methodist Episcopal Church in this place, with 17 members. It is the first Swedish work on the district, and gives great promise of permanency and growth. Rev. C. A. Cederberg is supplying, and is making full proof of his ministry.

Norwich, North Main St., and Baltic.—Rev. E. J. Sampson, who has been doing excellent work on this charge during the year, has been released by Presiding Elder Bates in order to take pastoral charge of the Portuguese Methodist Episcopal Church, New Bedford, Mass., and has entered upon his new duties. Rev. S. F. Maine, of Willington, is to supply the field vacated by Mr. Sampson; and Rev. A. N. Nichols, of Stafford Springs, will supply out the year at Willington.

Gardner Lake.—Rev. S. V. B. Cross and his people are enjoying the favor of God. A good religious interest prevails, and some seekers of salvation have asked the prayers of God's people. The pastor is unanimously invited to return for another year of service.

Stafford Springs.—Since the first week in December there has been a blessed spirit of revival power, and it still continues. The people have rallied grandly and loyally to the help of their beloved pastor, Rev. J. S. Wadsworth, and without any outside help the work has gone on, and is still going. On probation 25 have joined, and 12 in full membership.

East Glastonbury.—Here, also, God has set the seal of His special favor upon the united, harmonious labor of pastor and people, and without any special services or outside assistance there have been up to time of writing, thirty-two seekers. Of these 24 have been received on probation. Other departments of the church work are in a like prosperous condition; all bills are paid to date, and the bills for the remainder of the year are all covered by reliable pledges. The people are happy, and very naturally desire the return of their pastor, Rev. F. H. Spear, for the fifth year.

Mashapaug.—This church is faithfully served in all departments, and the results are manifest. At the fourth quarterly conference the reports showed a very prosperous condition throughout. The conference passed resolutions of appreciation of the services of the retiring presiding elder, Rev. G. H. Bates, and also desired by unanimous voice the return of the pastor, Rev. Clinton E. Bromley, for the third year.

Westerly.—Some of our people, who do not appreciate the delicacy of our position, ask, "Why do we see nothing in ZION'S HERALD from Westerly?" On the last night of the old year the Westerly Union of Christian Endeavorers were the guests of the Epworth League chapter of Grace Church. Our two hundred were present. An excellent program of addresses and singing filled up the hours from 7.30 to 9. A social hour followed, during which the League furnished a bountiful collation. Shortly after 10 o'clock the friends assembled again in the audience-room for a union watch-night service. Several of the local pastors participated. The sermon was preached by Rev. W. J. Sholar, of the Calvary Baptist Church. The pastor conducted the closing consecration service, and a few moments after midnight the service closed with the doxology. As the large congregation was departing the Westerly Band assembled in front of the church and played a number of appropriate selections, the first of which was, "Hark! the herald angels sing." There is a good religious interest in the church. Special services began with the Week of Prayer, and still continue at this writing. Several backsliders have been reclaimed, and some have sought the Lord and found Him. The pastor

finds a busy field and a very appreciative people.

Personal.—The many friends of Rev. Richard Povey will be more than glad to learn that he has fully recovered his health, and is all ready to take up again the work in which he has been so eminently successful.

Our Conference evangelist, Rev. James Tregaskis, is being owned of God in his work. At Sheephead Bay, Brooklyn, N. Y., where he is assisting the pastor, Rev. Henry Mead, for the third year, nearly fifty persons have presented themselves as seekers. From here Mr. Tregaskis takes up again the work on Cape Cod.

SCRIPTUM.

Providence District

Berkley.—Jubilee Sunday was Jan. 6, and the services were very interesting. The old indebtedness had been burdensome, and through the efforts of the pastor, Rev. Robert Clark, and his official members, together with the various societies, the great work was accomplished. The celebration was in honor of that event. The pastor preached a sermon in the morning

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from James 5: 10-20, which was followed by the sacrament of the Lord's Supper. In the Sunday-school the superintendent, Aleanah Hesford, made an address, and a former superintendent, Eli Mills, also addressed the school. Miss Edith Usher spoke of the work done by the Juniors, and Mr. Aleanah Hesford gave an account of the work done by the Senior League. At 6.30 special services were held, Rev. J. G. Gammons, Ph. D., gave a historical address, and other addresses were made by Rev. Dr. Bass, presiding elder, Rev. A. Anderson, Mr. Archibald Rankin, and others. Mrs. Wm. Gardner read a poem. Joseph Barnes burned the mortgage note. A representative of the Berkeley company was present and spoke. Rev. Robert Clark was in good health at that time, but died, Jan. 25. It was his last work.

Providence Ministers' Meeting.—Rev. G. W. Anderson preached a chaste and beautiful sermon before the ministers on Monday, Jan. 7. It was on "The Gospel for the New Century." On Jan. 14, Rev. Dr. Bass gave a vigorous paper on the eschatology of John's Gospel, which elicited spirited discussion. On Jan. 21, Rev. J. H. Newland, of Central Falls, presented an able paper on "Jonathan Edwards," which was much appreciated.

Providence, St. Paul's Church.—According to the *Providence Journal*, Rev. J. A. L. Rich is preaching some strong sermons to men. One on "Twentieth Century Manhood" has a very full report. The discourse was founded on 1 Cor. 14: 20: "In Understanding be Men."

Newport, Middletown Church.—Exercises were held in the church on Christmas Eve. A Christmas exercise was given by the young people, which lasted an hour. A heavily-laden tree stood on one side of the auditorium. A large platform was built out and carpeted. In the rear of this platform, in the centre, was an extension table with banquet lamps upon it. All around the table, as well as upon it and under it, were gifts that could not be placed upon the tree. The whole effect was beautiful. Four young ladies acted as managers. The old-time custom is still kept up in this church of exchanging gifts between the scholars and teachers and their friends. It took nearly an hour and a half to distribute the gifts. The pastor and his wife, Rev. and Mrs. A. W. Kingsley, had many presents from individual friends, and when it seemed that all the presents were exhausted, they were called to the platform and a large box from a Newport friend was presented. It contained a seventeen-pound turkey, oranges, apples, canned vegetables, cranberries and steak. Next came a pair of fine all-wool blankets and an elegant Bishop fur carriage robe. These were from parishioners. Previous to this, fourteen bushels of oats were put into the pastor's barn for his horse, and a few weeks since the winter's hay was presented by a parishioner. Other supplies were given, such as apples, pumpkins, etc. A more generous, genuine, or thoughtful people cannot be found. The interest in the church and Epworth League calls out good attendance at the various meetings. There have been some conversions and additions to the church.

Pawtucket, First Church.—The February meeting of the District Preachers' Association will occur here, Feb. 18 and 19. Rev. Drs. McDowell and Mills will be present on Monday evening at the platform meeting in the interest of the Twentieth Century Movement. They will speak, also, Tuesday morning to the ministers.

Woonsocket.—A new \$140 furnace of Winthrop make is in the parsonage and doing good service. The fourth quarterly conference has invited the pastor to return for another year. Rev. Dr. L. B. Bates is expected here soon to help in revival work. Two have just been received on probation. There is a good religious interest.

Bristol.—Since the last report from this church, \$100 has been expended in repairs on the edifice. The watch-night services were well attended, and meetings were held each night of the Week of Prayer, with blessed results. The Epworth League is giving a lecture course, with such talent as Brown University Glee Club and Eli Perkins, etc. At the recent installation service in the Epworth League a large audience was present. With flowers, fine program and a collation everything conspired to make a royal time. The interest among the Leaguers is increasing and members are joining. Rev. Dr. Schuh, the pastor, is enjoying his work, but the

climate is rather severe for Mrs. Schuh, who has suffered another attack of the grippe. She is recovering slowly.

Newport, Thames St. Church.—Sunday, Jan. 6, was a great day in this school, when over sixty persons expressed a desire to begin the Christian life. It is believed that the work is just begun. It was a never-to-be-forgotten sight when every person in the school was kneeling in prayer. Superintendent T. Fred Kaul used the service which has been arranged by Evangelist Geil for all the Sunday-schools in the city. His was the only one that used it entire, or had any such blessed results. He thinks it well adapted for such a purpose. At the watch-meeting Chaplain Cassard, U. S. N., preached the sermon. Refreshments were served about 11 o'clock, after which a prayer and consecration service closed the old century and opened the new. The pastor of the church, Rev. C. Harley Smith, entertained his brother-in-law, Rev. H. W. Brown, and wife, of Fall River, at the parsonage on Christmas, and the people sent in many things to make a merry day of it. Mr. Smith knows of two capable and experienced Methodist physicians who are open to good fields in New England, and he will forward addresses if requested.

Providence, Mathewson St. Church.—The pastor, Rev. S. M. Dick, Ph. D., has received during the year 9 on probation, by letter 34, dismissed by letter 9, deaths 4. The net gain in probationers and members is 30. This does not fully represent the work to the end of 1900. Many children in the Sunday-school are thoughtful, and nearly forty have been received on probation since the new year began. Dr. Dick's lectures were well received, and he is having calls to which he can respond only to a limited extent. He gives some views with a triple

stereopticon, making marvelous effects. "The Wonderful Century" is the title of the lecture.

Drownville.—Rev. J. E. Hawkins, pastor here, is unanimously called to return another year. On Sunday, Dec. 30, eleven young souls started in the Christian life.

Centerville.—Rev. Joseph Cooper, pastor here, was given a genuine surprise recently on the occasion of his 33d birthday. Over forty of his parishioners met at the parsonage, bringing their supper with them. A very felicitous address was made by Mr. T. W. D. Clarke on the work of the pastor in the charge. He then presented Mr. Cooper with a picture of the Madonna and a sum of money. The pastor responded in a few well-selected words.

Pawtucket, First Church.—Between twenty and thirty scholars in the Sunday-school began the Christian life, Sunday, Jan. 20, on the invitation of the pastor, Rev. C. A. Stenhouse, after a most spiritual address by Presiding Elder Baas. The pastor made two hundred calls on his parishioners on New Year's Day, and left a pastoral letter in each home. The Blue Cross Brotherhood has been formed, with nearly twenty-five members. KALR.

New Bedford District

Wellfleet.—The pastor and wife were invited to the church vestry on the evening of Jan. 14, to find a large number of members and friends already in possession, the room tastefully decorated, and seats of honor awaiting them. At the close of a pleasing program the organist came forward and presented a beautiful bouquet, to which was attached an envelope containing \$42. Refreshments were served, and the remainder of the evening spent in genuine social enjoyment. The whole affair was a complete surprise, and successfully carried out. The pastor, Rev.

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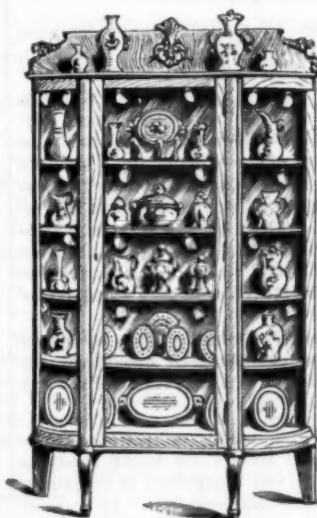
Canal St. Prices

Don't judge this China Cabinet by its price of \$21. We sell much cheaper patterns, but this is not in the class of cheap furniture.

It is really the same grade of cabinet which sells ordinarily for \$30. Our price is a specimen figure for Canal St., where low rents cut down expenses.

It is built of quartered oak in golden finish. It has the high carved gallery and carved legs. The shelves have the knife-edge front and are adjustable. The glass in the sides is quadrant shaped. There are triple hinges to the door.

With its six shelves, this cabinet will make a very effective display of china and glass. And our price is only \$21.



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Rugs, Draperies and Furniture
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Joseph Hollingshead appreciates the generosity of his loyal people.

Middleboro.—The official board have, of their own accord, inaugurated a forward movement. They are raising a thousand dollars to be expended in paying old indebtedness and in putting the current expenses of the church forward three months. Mr. Martin Rounselle, for many years the faithful treasurer of the Sunday-school, retired voluntarily, and Wm. H. Crapo was elected to fill the place. Mr. Crapo is also League president. Mr. James L. Jenney has been elected Sunday-school superintendent. Rev. Geo. A. Grant is closing a successful five years' pastorate.

Provincetown, Centre Church.—The watch-night service was an inspiring one. Two hundred remained throughout. The veteran chorister, Obadiah Snow, led the singing. The sermon was by Rev. Joseph Hollingshead, of Wellfleet. Dr. N. S. Hopkins, of Wellfleet, who has spent fifteen years in missionary work in North China, gave an interesting address on a recent Sunday evening. The large audience listened most attentively. Dr. Hopkins and family narrowly escaped with their lives last summer after the beginning of the Boxer uprising. Rev. W. I. Ward is pastor.

South Middleboro.—There is a marked increase in spiritual interest in this charge. On Sept. 2 the preaching service was changed from 1 P. M. to 11 A. M., with Sunday-school following. The attendance at both services has materially increased. Evangelists Richards and Kilrairie, of Lynn, assisted the pastor in a four weeks' series of meetings during November and December. The church was greatly quickened, a number of backsliders were reclaimed, and five professed conversion. Jan. 6, 3 were baptized and 5 received on probation. The communion service which followed was a season of spiritual blessing. Dec. 27, Rev. T. J. Everett preached and held the fourth quarterly conference. By unanimous vote Rev. B. F. Raynor, the pastor, was invited to remain for the third year. A union watch-night service was held at Rock, the Congregational, Baptist and Methodist churches uniting. Misses Richards and Kilrairie were present; also three pastors. The service began at 8 P. M. Sixty remained, and began the new century on their knees.

Cottage City.—The work in this church is increasing in strength and usefulness. The attendance at preaching and social services has been the largest in years. A successful "four days' meeting" was held in November. The pastor gave Bible readings each afternoon and neighboring brethren assisted in the preaching. Dr. S. F. Upham spent a recent Sabbath here, and preached with his usual power in the evening. The League is still an active and inspiring factor in the social and literary life of the community. The Sunday-school was evident in the

Christmas celebrations. The pastor and wife were generously remembered by friends in the church and without. The watch-night service was a season of interest and power, a large number remaining through the services. Dr. J. D. King preached at 8 o'clock, and after a brief intermission a citizens' meeting was held at which the following spoke: Judge E. G. Eldredge, on "The Voices of the Closing Century;" Mr. G. F. Moulton, "The Sociologic Idea;" Mr. J. Mayhew, "Memories of the Past;" Mr. H. Harri-man, principal of the high school, "Some Advancements in the Methods of Teaching;" Mr. John Hamblin, "Great Changes in the Century." These papers and addresses were of a very high order and were listened to with close attention. At 11 o'clock a lunch of hot coffee and crackers was served by the stewards, the lunch being donated by private individuals. The church then had her last opportunity to speak for Christ in the old year and the old century. A goodly number spoke and declared their purpose to live better in the new year and a consecration service on bended knees carried the pastor and the church into the new year and the new century. The Week of Prayer was observed, the attendance being large through the week. Four afternoons the pastor gave Bible readings on the subject of "Prayer." These Bible readings called out a large crowd. Dr. King preached Wednesday evening on "Love." A larger and deeper religious life has come to the church on account of these special services.

Fairhaven.—Union services with the Congregational Church drew out large congregations. There were a few conversions. At the fourth quarterly conference the pastor, Rev. S. E. Ellis, was unanimously invited to return for the sixth year. At the request of the pastor the vote was by written ballot.

New Bedford, Howard Church.—The pastor, Rev. George Scrivener, and the church rejoice over forty-two who sought Christ last month. Many are young people in the Sunday-school.

L. S.

Brockton and Vicinity

Campello.—Sunday, Jan. 20, the Campello Lodge, I. O. O. F., and Aurora Rebekah Lodge worshiped with this church. The pastor, Rev. H. B. Cady, preached the sermon, which was quite fully reported in the local papers.

Campello, Swedish Emmanuel.—Rev. S. L. Carlander, a former pastor, has been assisting Pastor Samuelson in special meetings. Mr. Samuelson has been spending a few days in New York.

North Easton.—Rev. P. M. Vinton is asked to remain another year. The year has been a good one, and the work continues to go well.

Brockton, Park St.—This mission, conducted by the Pearl St. Church, Rev. A. A. Mason, pastor, is developing, especially the Sunday-school. The superintendent, Mr. Benjamin Bisbee, is much encouraged. Mr. Seth M. Hall has charge of the Sabbath evening service.

Personals.—Rev. H. A. Ridgway, whose honest face is always a welcome sight, has been visiting friends in this vicinity.

My old-time North Dighton friend, William Bonner, is dead at fifty-four years of age. Mr. Bonner was a faithful husband, a fond father, a true friend, a lover of the church, and a disciple of Jesus Christ. He lived well, and died in the faith of the Gospel. His funeral was held Thursday afternoon, Jan. 24, at his residence in Taunton. Rev. W. P. Buck, his pastor, officiated, assisted by Revs. H. H. Critchlow, G. E. Brightman, and Mr. Lewis Walker, the blind tenor singer.

Dean A. A. Wright, on Sunday, Jan. 14, gave a lecture at the City Theatre, Brockton, on "Simon, son of Jonas." Dr. Wright is always eagerly listened to in this city.

Revival Work.—On nearly all the charges in this vicinity special efforts are being made to reach the unsaved, but the grippe is seriously interfering in some quarters with the attendance upon the services. However, there is a spirit of hopefulness abroad, and the pastors and churches are determined to push the work.

Conference.—The annual Conference session draws nigh, and all kinds of rumors are in the air as to future appointments. Blessed is the man who faithfully performs his work without reference to anything but the triumph of the church and the glory of God! He is sure of two

things—a peaceful conscience and the approbation of heaven.

G. E. B.

NEW ENGLAND CONFERENCE

Cambridge District

Trinity Church, Charlestown.—One of the oldest and most revered members of this church, Mrs. Azubah Paine, widow of Thomas Paine, died after a short illness, Jan. 26, at the age of 80 years. Her funeral services were attended by her pastor, Rev. R. F. Holway. An obituary will be provided later.

West Fitchburg.—An instructive series of lectures is being enjoyed by the Epworth Leaguers of this church at their monthly meetings. A lecture on the "Total Eclipse" of 1900 was given by Prof. Hartwell of the High School, also one on "Winter Birds," by a Harvard student. The pastor, Rev. L. W. Adams, is to follow next week with a lecture on "Christian Symbolisms, or Voices from the Catacombs," and he in turn by Prof. Atwell on "Arrow Heads," and Mr. Tuttle on "Christian Socialism." The League is active in all lines of work. A class-meeting has been formed of those children in the Junior League who desire to be Christians. Twenty-seven members have joined; they are learning to speak and pray in public. The spiritual interests of the church have been greatly quickened since the watch-night service. A large number will join on probation at the next communion. The pastor was given a complete surprise by the Ladies' Circle on his birthday, Feb. 1. His family were invited to an elegant repast. At the close of the social hour speeches were in order, after which the president of the Ladies' Circle presented the pastor an envelope containing a generous sum of money. After these pleasing exercises the regular weekly class-meeting was held, which was very largely attended.

Lynn District

Walnut St., Chelsea.—The fourth quarterly conference was largely attended, and the reports were highly encouraging. The vote for the return of the pastor, Rev. C. A. Littlefield, for the fourth year, was cordial and unanimous.

Everett, Glendale.—Within two weeks there have been 23 received on probation, 4 by letter, and 1 in full from probation. The pastor is Rev.

Music FOR REVIVAL MEETINGS

For the purpose of supplying ministers and others conducting special evangelistic services, we will loan our 32 Page Pamphlets of specimen pages from either

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BROOKLYN, N. Y.

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The trousers can be of the same fabric or a choice from a large variety of fancy worsted goods.

Single-breasted Coat, Trousers, Waistcoat, \$35
Single-breasted Coat and Waistcoat, only \$26

MACULLAR PARKER COMPANY
400 Washington Street.

J. M. Shepler, who was recently transferred to this Conference.

St. Paul's, Lynn.—The fourth quarterly conference was held Dec. 23. The many written reports presented showed the church to be in a prosperous condition. Over fifty persons have sought Christ during the year, and above forty have been received into the church. The moneys paid in have more than met current expenses, and the estimated liabilities of next year are provided for. By a unanimous vote of the large number present, the return of the pastor, Rev. E. T. Curnick, D. D., for another year was requested. Mr. Fred Blanchard, an exemplary young man, was made an exhorter.

W.

Worcester and Vicinity

The Supreme Court has decided that Worcester did not elect a mayor at the recent election, and another chance is to be given on the 19th of February.

Preachers' Meeting.—The January meeting of the preachers was held at Coral St. on the 21st. The paper in the morning was on "The New Testament View of Missions," written by Rev. A. M. Osgood, and, in his absence, read by Mr. George W. Penniman, secretary of the Y. M. C. A. of Clinton. In the afternoon Rev. R. E. Smith read a paper the subject of which was, "What the Nineteenth Century has Contributed to Missions."

Watch-night services were held in all our churches in the city, and by many churches of other denominations also.

Grace Church.—Dr. Brady has been giving, on the Monday evenings in January, a course of illustrated lectures. At the present writing the pastor is away on a debt-raising tour, and in the meantime his pulpit is being supplied by certain of the Worcester pastors. The Ladies' Circle on a recent date held a rummage sale, which netted them good return for their work.

Trinity.—On Jan. 6, Dr. King received the large class of 58 on probation. He will continue to receive others on the Sunday mornings of this month. Also 4 joined by letter. The Epworth League is giving a course of lectures by Dr. A. B. Kendig: Feb. 4, "That Husband of Mine;" Feb. 11, "That Wife of Mine;" Feb. 18, "Those Parents of Mine;" Feb. 25, "Our Tom and his Sister Nell." Mr. L. V. Bailey is the new superintendent of the Sunday-school. The secretary reported a total membership of 732—a gain of 38 over the previous year; average attendance during the year, 351. The report of the treasurer, H. B. Conant, showed, total receipts, \$514; expenses, \$502.18; for missions, \$155.47.

Webster Square.—The Sunday-school reports a healthy growth. New members were received on Jan. 6. The Woman's Home Missionary Society of all the Methodist churches in the city held its January meeting on the 29th. Devotions were led by Mrs. E. A. Howard. Mrs. S. F. Shaffer read a paper on the Twentieth Century Offering of the W. H. M. S. Mrs. W. S. Clark, president, gave an account of her visit to London and Windsor Castle. In the evening Mrs. B. F. Kingsley had charge, and the subject was, "An Evening with Queen Victoria's Poet Laureate, Alfred Tennyson."

Coral St.—Ten persons were received on probation, Jan. 6. A rummage sale netted \$175.

Thomas St. (Swedish).—The pastor, Rev. C. A. Cederberg, and his loyal people have be-

gun to take hold of their debts. They have a fine property—the church on Thomas St. and the parsonage on Edwards Street. The Church Extension Society has granted them \$650. With this as a beginning, they propose to set on foot a plan by which they can pay off about \$1,000 a year. The debt is \$15,000. The month of January was given up to revival effort, and the work is still going on with encouraging results.

Laurel St.—Jan. 6, 7 were received on probation and 3 by letter. Among the latter

(Continued on page 192.)

FREE TO EVERYBODY

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, the grippe, and blood poison.

The card of The Travelers Insurance Co. appearing in our advertising columns, contains the figures of the Company's Annual Statement, which show a large increase in Assets and Excess Security over that of last year. Its assets now amount to \$30,861,030, and its Excess Security to Policy holders to \$4,543,126. It has returned to its Policy holders more than \$42,643,000. The Life Department alone is a large company by itself, and has insurance in force, amounting to over \$109,000,000. During the past year the Company has written over \$18,500,000 of new life insurance. James G. Batterson, pres.; S. C. Dunham, vice-pres.; J. E. Morris, sec., are well known insurance men in the United States. The card of The Travelers Insurance Company is well worth reading.

CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Min. Asso. at Marlboro, N. H.,	Feb. 5, 6
Providence Dist. Min. Asso. at Pawtucket First Church,	Feb. 18, 19
New Bedford Dist. Min. Asso. at First Church, Fall River,	Feb. 18, 19
Dover Dist. Pr. Mtg. at Haverhill St. Church, Lawrence,	Feb. 25, 26

BOSTON PREACHERS' MEETING.—Rev. Dr. George C. Lorimer, of Tremont Temple, will give a sermon-address on "Modernizing Christianity," Monday, Feb. 11. It is urgently desired that all our preachers shall be present by 11 o'clock, at the beginning of the sermon.
C. A. LITTLEFIELD, President.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

W. F. M. S. — At the request of the president, a special meeting of the Corporation of the New England Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church is called for Wednesday, Feb. 13 at 10 a. m., in the Committee Room, Wesleyan Building, 36 Bromfield St., Boston.
ANNIE W. PHINNEY, Clerk.

Marriages

ANTHONY — GIBBS — In West Fitchburg, at the M. E. parsonage, Jan. 21, by Rev. L. W. Adams, Harry Ray Anthony and Annie Gibbs, both of West Fitchburg.

BENSON — DAMON — In Gorham, N. H., Jan. 25, by Rev. W. Canham, Emulus C. Benson and Mrs. Lulu A. Damon, both of South Paris, Me.

WANTED.—The Deaconess Aid Circle of Boston is greatly in need of a sewing machine, and any one giving the use of one from now until June would greatly aid the work of the Circle. Please communicate with the secretary, Miss Ida F. Sargeant, 155 Clifton St., Malden, Mass.

BOSTON METHODIST SOCIAL UNION.—The Students' Night of the Methodist Social Union for 1901 will be held at the American House, Monday, Feb. 18, at 5 p. m. Dinner served at 4. Chancellor J. R. Day, of Syracuse University, will deliver the address. Through the generosity of Hon. E. H. Dunn, the students and faculty of Boston University will be the guests of the evening. Single tickets for the evening, \$1.50.

VERNON B. SWETT, Sec.

Dyspepsia is difficult digestion, due to the absence of natural digestive fluids. Hood's Sarsaparilla restores the digestive fluids.

W. F. M. S. — The monthly meeting of the executive board will be held in the Committee Room, 36 Bromfield St., Wednesday, Feb. 13, at 10 a. m.

A. W. PHINNEY, Rec. Sec.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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PUBLIC WORSHIP — A. S. Ladd, C. A. Brooks.
STEWARDS — D. B. Holt, G. F. Cobb, M. E. King, A. Hamilton, W. F. Holmes.
ADMISSION TO CONFERENCE AND CONFERENCE RELATIONS — C. S. Cummings, W. F. Berry, G. D. Holmes, J. A. Corey, J. B. Lapham.
INTERDENOMINATIONAL RELATIONS — A. A. Lewis, Wm. Wood, T. C. Chapman.
MORAL REFORMS — E. S. J. McAllister, W. P. Merrill, H. E. Dunnack.
MEMOIRS — A. W. Pottle, W. S. Jones, E. T. Adams.
EPWORTH LEAGUE — W. S. Bovard, J. B. Howard, H. S. Ryder.
EDUCATION AND METHODIST LITERATURE — D. E. Miller, Hoses Hewitt, James Nixon.
MISSIONARY SOCIETIES — C. C. Phelan, C. F. Parsons, D. C. Abbott.
CHURCH EXTENSION — B. C. Wentworth, W. B. Eldredge, W. P. Lord.
CHURCH AID — S. Hooper, J. T. Crosby, D. R. Ford.
FREEDMEN'S AID AND SOUTHERN EDUCATION — T. P. Baker, G. F. Millward, F. C. Norcross.
BIBLE CAUSE — G. C. Andrews, W. T. Chapman, H. C. Wilson.
SUNDAY-SCHOOLS AND TRACTS — J. R. Clifford, J. A. Corey, E. W. Kennison.
RESOLUTIONS — W. Canham, H. L. Nichols, O. S. Pillsbury.
PUBLISHING MINUTES — W. F. Berry, J. H. Roberts.
AUDITING AND FINANCE — E. C. Strout, B. F. Fickett, J. L. Hoyle.
TRANSPORTATION AGENT — Israel Luce.
COMMITTEE CONFERENCE CLAIMANTS — Term to expire in one year — H. A. Clifford, A. W. Pottle, G. R. Palmer. In two years — J. A. Corey, G. D. Lindsay, D. Pratt. In three years — J. R. Clifford, E. Gerry, R. A. Rich.

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OBITUARIES

That light
Fringing the far hills, all so fair, so fair,
Is it not dawn? I'm dying, but 'tis dawn.
"Upon the mountains I behold the feet
Of my Beloved, let us forth to meet" —
Death.
This is death. I see the light no more;
I sleep,
But like a morning bird my soul
Springs singing upward, into the deeps of
heaven,
Through world on world to follow Infinite
Day.

— Dinah Mulock Craik.

Parmenter. — A saint has fallen in Israel. Otis Parmenter was born Aug. 18, 1820, and died in Sudbury, Mass., his native town, Jan. 8, 1901.

Mr. Parmenter heard the call of God in early manhood, and at once cast in his lot with the people called Methodists. This was about 1837, and only a short time after the organization of the first class in Sudbury. Since then he has been true to his Master and faithful to the church, serving many years as trustee and steward.

May 1, 1844, Mr. Parmenter married Miss Nancy Hunt. More than fifty-six happy years have they dwelt together, and she still survives to mourn her loss, though rejoicing in a blessed hope. Three sons and two daughters have gladdened the home and gone forth to homes of their own. Their number remains unbroken.

Mr. Parmenter's last days were a benediction. His last testimony, sent to church roll-call, Jan. 6, had in it the ring of victory. The whole family met on Jan. 10, and gently laid to rest the form of their beloved. We lay away the casket, for the jewel has gone to shine in His immortal crown.

W. ORVILLE ALLEN.

Bates. — Mrs. Martha Josephine Bates was born in East Weymouth, Mass., April, 1874, and died in the same town, Nov. 23, 1900.

She was married to Harrison W. Bates in June, 1893. For a few years they lived in South Braintree. Their interest and work in the Methodist Church there endeared them much to that people. They returned to East Weymouth in 1898, where Mrs. Bates lived in the scenes of her childhood and the sympathies of her friends till her death. She had a cheerful disposition, looking on the bright side of life and helping others to find blessings where they least expected them. Though frail, she was courageous, entering earnestly into the work of life and forming strong attachments among her many friends. As a member of the East Weymouth Methodist

Episcopal Church, of the Sunday-school, and of the Epworth League, she bore her part faithfully.

Her last weeks were those of suffering. She endured them with much patience. Triumphant, yet calm, she said: "It is all right." The valley of shadows was lighted by the Saviour's presence and the hope of the future. She leaves a husband, father and mother, three brothers and a sister.

J. H. ALLEN.

Upham. — Mrs. Mary A. Upham died in Cherry Valley, Leicester, Mass., in August, 1900, at the advanced age of 83 years.

Mrs. Upham, at the time of her death, was a member of the Methodist Episcopal Church, and was greatly honored and beloved by her associates on account of the many years of affectionate and devoted service which she had rendered in the interests of the church and for the welfare of the community. She maintained her interest to the last, being at the time of her death president of the Ladies' Aid Society (a position which she had held for many years), and also teacher emerita of a large Bible class in the Sunday-school. She was never more happy than when actively engaged in promoting the interests of the church, both spiritual and temporal.

Mrs. Upham had a firm and enduring faith in God, and leaves among us the memory of a beautiful, consistent Christian life. It should also be recorded to her honor and as an incentive to others that she made provision for the perpetuation of her beneficent activities in behalf of the church, in the form of a legacy. It may well be said of her: "She hath done what she could."

J. H. H.

Titus. — Jeremy Titus, an aged and much respected citizen of Haverhill, N. H., died at Newport, R. I., Jan. 7, 1901, at the advanced age of 88 years and 4 months, in full faith and the enjoyment of the religion of Jesus Christ as exemplified by the Methodist Episcopal Church, of which he was a life-long member.

He was twice married. His first wife was Mary Hunt, of Landaff, N. H., who died at the early age of twenty-three years, leaving two children, both living. His second wife was Cynthia C. Ward, of Columbia, Coos County, N. H. She died at the age of sixty-three years, leaving eight children, all living.

Father Titus will be greatly missed and affectionately remembered by a large circle of friends and relatives. The funeral services were held at North Haverhill, N. H., Jan. 10, and the burial occurred at Lisbon, N. H.

Thompson. — Mrs. Lucinda Thompson was born in Whitefield, Me., June 3, 1820, and died in New Castle, Me., Nov. 23, 1900, aged 80 years, 5 months and 20 days.

Her early girlhood was spent at Whitefield. During the month of September, 1845, she moved to New Castle, where she has since resided. She was united in marriage with Mr. John Thompson, Sept. 23, 1848. Their home life was happy, and they were blessed with four children — three sons, George, Edward and Harry; and one daughter, Addie. None survive.

Having been soundly converted, Mrs. Thompson united with the Methodist Episcopal Church of Damariscotta as a probationer, Dec. 31, 1857, and in due season she was received into full membership, July 18, 1858, continuing a consistent member of the same until she was transferred to the church triumphant which is without spot before the throne of God. Her religion was more than a passive enjoyment. She was ever active and thoughtful for the betterment of her fellow-men. She was a loyal member of her church, always thoughtful for its welfare and advancement, maintaining a lively interest in the plans for its improvement to the very last. She was also an ardent lover and zealous worker in its Sabbath-school. She will be missed in the church circle for her counsel and help. As a temperance worker she was a model, staunch and true to the principles of temperance reform. She was a great worker in the local union, and, indeed, its mainstay. She always wore her "white ribbon" and was the embodiment of its meaning. To her it mattered little whether a cause was popular or not; sufficient that it appealed to her as right, and her stand was thus taken and maintained with a steadiness of purpose born of strength of character. She was a former president of the local union, and at the time of her decease was a "Willard

Memorial life member" of the National organization. She will be missed by the church, by the local Woman's Christian Temperance Union, by a large circle of friends and the community at large; but we will treasure the memory of her life, and rejoice that by Divine grace she was enabled to do much. Though she is no longer with us, her influence and example still live. How blessed to live a life of consecration to God! For the spirit of Christ dwelling in us leads us to devotion in His work for the salvation and betterment of our fellows.

The funeral services were held at her home, Monday, Nov. 26, 1900, and were conducted by her pastor.

F. PALLADINO.

Fairbrother. — Mrs. Achsah G. Fairbrother, wife of the late Jonathan B. Fairbrother, of Yarmouth, Me., was born in Orono, Me., April 8, 1814, and died in Yarmouth, Dec. 14, 1900.

Mrs. Fairbrother was the daughter of the late Rev. Jonathan and Huldah Gilmore, of Starks, Me. Mr. Gilmore was a graduate of Providence College, and early entered his life-work in the ministry, proving his high calling by his able and successful work in the Congregational Church. Soon after he graduated he married Miss Huldah Hendricks, who in two or three years was converted and joined the church, becoming a great help to her husband in his work for the Master. The Christian influences in the home over their daughter, Achsah, so permeated her young life that when but a child she gave her heart to Christ, and at the age of twenty-three, under the faithful labors of Rev. John Allen, of the Maine Conference, at Leeds, Me., she was baptized and joined the Methodist Episcopal Church, to which she was loyal until her death. In 1846 she was united in marriage with Jonathan B. Fairbrother by Rev. J. Gooch. In 1857 they moved to Yarmouth, where Mr. Fairbrother settled in a pleasant home until his death. Mrs. Fairbrother never failed to hold up the Christian standard and to exemplify the Christlike principles to the last; and though for the last few years of her life she was so broken with old age and disease as to be shut in and away from the sanctuary privileges that she so much enjoyed, yet "while the outward man

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was perishing the inward was being renewed day by day." Great patience and peace characterized her daily life through all her suffering — a sermon to all who knew her. She was kindly cared for to the last by her only daughter, Mary, who married Mr. Charles Peterson, of Yarmouth; and though Mrs. Fairbrother was ready and willing to join the church triumphant, yet the church, her family and many friends will greatly miss her.

The funeral services were held at her residence, Dec. 16, conducted by her pastor, Rev. C. A. Brooks, whose text was Prov. 4: 18: "But the path of the just is as a shining light, that shineth more and more unto the perfect day."

C. A. B.

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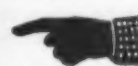
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The Conferences

[Continued from Page 189.]

were Mrs. Mary E. Howard, widow of the late Rev. E. A. Howard, and her daughter Ava. The Sunday-school has closed a prosperous year. It now numbers 254, and is carefully graded, and good work is being done by the superintendent, F. A. Whitman, and his helpers. The fourth quarterly conference, after listening to reports which brought the work of the church clearly before it, unanimously and heartily voted to ask for the return of the pastor for the fourth year.

H. H. P.

Springfield District

Springfield Preachers' Meeting.—On Jan. 28, in the absence of Rev. Dr. W. H. Thomas, the appointed speaker, who was detained by a funeral, Rev. W. R. Newhall, D. D., read an interesting paper on the state of civilization in Palestine at the time of the Exodus.

Springfield.—The union revival meetings of our four churches—Trinity, Grace, Asbury and Wesley—came to a close on Sunday evening, Jan. 27. On that occasion Rev. W. I. Haven, D. D., secretary of the American Bible Society, preached to a large congregation in Grace Church. The results of these meetings have been good.

Springfield, Grace Church.—Rev. C. E. Spaulding is deeply afflicted in the loss of his father.

Florence.—Many of the readers of the HERALD have already learned of the sad and unexpected death of Mrs. W. H. Dockham, wife of the pastor. On Friday, Jan. 11, an operation for the removal of a tumor was performed at the Northampton Hospital. It was understood that the operation was to be neither difficult nor dangerous; but it proved to be both, in a marked degree. She was five hours under the influence of anesthetics, and did not rally so as to speak coherently. The local paper truly says: "Mrs. Dockham was a woman of beautiful Christian character, cultured, kind-hearted, capable, and of lovable disposition. She had always taken a deep interest in church affairs, and in her unselfish and enthusiastic co-operation with the pastor had endeared herself to the church." Our brother is afflicted beyond the power of words to express. He has had a very successful pastorate of five years, and the people would gladly enjoy his services longer.

Spencer.—The energetic pastor, Rev. R. E. Smith, is planning for the entertainment of the Annual Conference. He has sent out to those entitled to entertainment a circular requesting certain information, which should be promptly supplied. Successfully to entertain the Conference is a task of no small magnitude, and whatever assistance can be given should cheerfully be furnished.

Merrick (West Springfield).—This church is steadily growing in membership, and is abundant in good works. By special arrangement of the pastor, Rev. F. M. Estes, 66 Hymnals and 30 Psalm Books have recently been placed in the slips without cost to the society. On the evening of Jan. 23, a Twentieth Century Thank-offering banquet was held in the vestry. Invitations were sent out to about 65 persons who had contributed toward the payment of the parsonage debt, a goodly number of whom responded. Felicitous and congratulatory remarks were made by several of the guests. The consensus of opinion is that the society is entering upon a new era of usefulness and success.

Holyoke, Appleton St.—As a result of the recent union revival services here Rev. H. L.

Wriston has baptized 29 and received 62 on probation. Four probationers' classes have been organized. The whole church shows the spiritual uplift of the meetings. Several other churches have added to their membership as a result.

Monson.—On Jan. 6, 2 were received by letter, 1 from probation, and 1 on probation. Two conversions have recently gladdened the church.

Ware.—The newly-elected officers of the Sunday-school for 1901 are: Superintendent, C. M. Lindsey; assistant, George F. Brown; secretary, H. H. Turner; treasurer, L. B. F. Turner; librarian, W. S. Marsh; organist, Miss Clara Pratt; missionary treasurer, Miss C. D. Sibley. Watch-night services were held. The Epworth League began at 8 o'clock with devotional meeting and reception of new members; from 9 to 10, social hour and collation; at 10 o'clock the pastor took charge, and the remaining hours were devoted to prayer, praise, and testimony. More than fifty remained through the service. Rev. E. C. Winslow, agent of the N. E. Home for Little Wanderers, addressed the congregation Sunday morning, Dec. 30. Four of the children from the Home sang. At the close a collection was taken for the benefit of the Home, amounting in cash and pledges to \$100. The Ladies' Aid Society have been actively engaged in raising funds to meet the deficiency liable to occur at the close of the year. A sale before Christmas realized about \$100 and a recent "rummage sale" \$115 more. The pastor, Rev. J. W. Fulton, when not engaged about other duties, is looking after money to apply on the church debt, and, as usual, is meeting with success.

Mittineague.—The pastor followed the somewhat frequent custom of issuing a printed New Year's circular to his people. It contains the "counterfeit presentments" of himself and his family, and conveys appropriate and helpful sentiments.

Athol.—In December, 7 were received on probation, and on Jan. 6, 1 was received on probation and 6 by letter. The congregations are large and appreciative. The pastor, Rev. L. P. Causey, and his family have received many expressions of appreciation, including several presents of beauty and value at Christmas time. Athol's business and population have declined; but Methodism has grown and is growing. The Sunday-school is said to have had the largest attendance (231), on Jan. 6, in its history (excepting special days, as "rally" day). The school enrollment is now 313—a gain of 25 in nine months. While business in general has declined, and some of the leading factories of former days are closed, a comparatively new enterprise has been rapidly developed by an excellent Methodist, L. S. Starrett, which is now one of the finest businesses in town. O. J. Powers, formerly of North Dana, last summer leased one of the vacant factory buildings for his hat factory. This brings another good family to our church. Four of the twelve directors of the local Y. M. C. A. are Methodists; and one of the four, L. S. Starrett, is president of the Associa-

tion. The other three are O. J. Powers, L. B. Caswell (superintendent of our Sunday-school), and W. Scott Ward (superintendent of the public schools of the town). The church availed itself of the new provision in the Discipline relative to the election of trustees, and on Monday evening, Jan. 21, elected the trustees for the coming Conference year. Improvements upon the exterior of the church, costing \$600, have just been completed. H.

LARGER OPPORTUNITIES

MISS HARRIETTE J. COOKE.

THE growth of the "Medical Mission" in the North End, at 34 Hull St., has been phenomenal. During the last year we had over seven thousand cases from the most helpless and friendless classes in this city. These patients represent almost every form of disease aggravated by the terrible hardships of poverty and dirt; but they have received skillful medical treatment and nursing, given in the most kind and patient manner. Our quarters are so small that it is imperative to enlarge in order to hold what we have gained. So it is settled to put up a model building as soon as possible. The ground has been purchased and the plans made and accepted for this building.

The Woman's Home Missionary Society voted to devote \$14,000, as a Twentieth Century Thank-offering, to this purpose; but this will not cover the entire cost of the structure, since we aim to accommodate the work of the "Epworth League House" as well as the "Medical Mission" in this building. The joint work of the two has been fortunate in its plan and abundantly justified by its results. We are fortunate in having secured the services of Mr. R. S. Douglass, of Auburndale, who has been a devoted friend of this work from the first, as a helper at this important crisis. We are sure of having in him a gentleman who will take great interest in supervising the details of the construction of the building and in raising the necessary additional funds.

Boston, Mass.

The *Springfield Republican* says, with much force and truth: "In the Huxley 'revival' which, to a certain extent, the publication of the great scientist's biography by his son has caused, nothing is more impressive than the unanimous testimony of reviewers, essayists and other commemorators of his genius to the superlative intellectual honesty of the man. Huxley was a terrible foe of cant, humbug or superstition, but that was because he was so devout a worshiper of truth."

Two prominent Chinese gentlemen, closely associated with Chinese official affairs, were heard to say frankly that if the new peace terms do not include the reorganization of the national finance system and the system of official tenure, and throw China open to commercial trade rather than confining commerce to open ports, the same old régime of corruption, incompetence and obstruction will follow the withdrawal of foreign troops.

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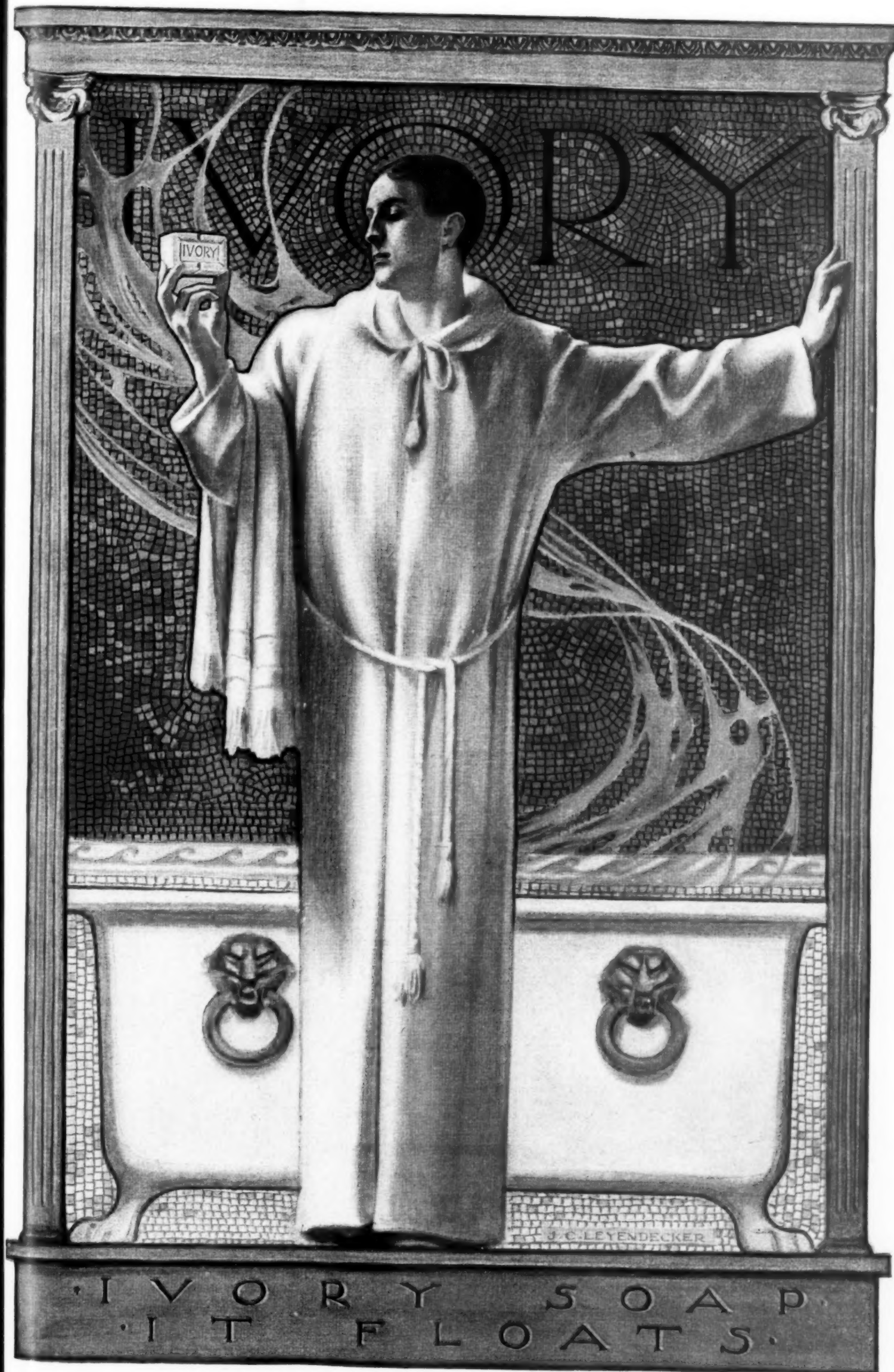
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